

**CLAIM OF JESUS SON OF MARY
WITH REFERENCE TO
THE HOLY QURAN AND THE HOLY BIBLE**

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FORWARD

The controversy about the life and death of Jesus the Prophet carries extraordinary importance for all religions. On the one hand, Jews declare him to be accursed and rejected; on the other, Christians have exceeded all bounds of exaggerations by declaring him to be ‘son of God’ and elevating him to divinity. In reality, Jesus is a respected Prophet of God whose reason of advent was to establish the unity of God and to eliminate polytheism. Gradually, his followers drifted away in their belief from the unity of God and ultimately adopted the baseless invention of Trinitarian philosophy. Present Christianity is far removed from the real character, beliefs and teachings of Jesus. In this age, the Ahmadiyya Muslim Jamaat has been working hard all over the world to bring the Christians back to their original beliefs. They have been doing their best to show the true character of Jesus and his efforts to establish the uncompromising belief in the unity of God, so that the true followers of Jesus who claim to possess love and devotion for him can see his true nature and character,

This book has been written on the Claim of Jesus (according to the Holy Quran and the New Testament) and on his life and character. Mr Iqbal Najm has done justice to the subject and has fully discharged his duty in presenting the biography of Jesus with comparative study from the Holy Quran and the Bible. This effort will certainly prove a great asset to the literature of Ahmadiyya Muslim Jamaat.

Among the many great literary and investigative secrets that have been revealed by the Promised Messiah, one of them is certainly the escape of

Jesus from death on the Cross, and afterwards, his migration towards India in search of the 'lost sheep of Israel'; his death at the age of 120 years and finding of his grave in Mohallah Khaniyar in Sirinagar, Kashmir. This historical exposure has received constant attention and been a source of constant discussions among eminent scholars of the world. Many research articles have already been written on this subject and the time is not far when the world will be forced to accept this momentous disclosure by the Promised Messiah.

In all events, this book portraying the life and claim of the prophet Jesus serves an important need of the time. We are confident that this book will prove popular in literary circles. May Allah the Almighty reward Mr. Iqbal Najm for his efforts and bless him and further strengthen his literary faculties. May this book prove useful to all? Amen

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INTRODUCTION

What was the real claim of the prophet Jesus and what is the reality of his claims according to the Holy Quran and the Bible? It will be easier to judge and understand the claim, if, in the first instant, the personality of the claimant can be highlighted. It is for this reason that the first three chapters are devoted to describe his life in detail.

To find the reality of his ancestry, a brief account has been taken of the family tree mentioned in the Bible as well as in the Holy Quran. The New Testament, while on the one hand accepts his birth without a father, and on the other hand tries to prove him as a descendant of David. The Holy Quran does not suffer from any duality by declaring him to be progeny of Imran (*Aal-e-Imran*). While contradiction exists in the Bible in this respect, The Holy Quran declares his mother to be a member from the family of Imran. This claim is supported by the New Testament; and seems to be logical that Jesus should also be associated with the family of Imran through his mother. The commentators of the Bible also accept this preposition. The glad tidings of the birth of Jesus, also has a resemblance with John, as it is stated:

“And Zachari’ah was troubled when he saw him and fear fell upon him. But the angel said to him, ‘Do not be afraid Zachari’ah, for your prayer is heard, and your wife Elizabeth will bear you a son and you shall call his name John. And you will have joy and gladness, and many will rejoice his birth; for he will be great before the Lord, and he shall drink no wine or strong drink. And he will be filled with the Holy Spirit, even from his mother’s womb.’ (Lk 1: 12-15)

Similarly, the birth of Jesus without father is not such an extraordinary phenomenon to bestow greatness on him and make him a partner in the divinity of God. Encyclopaedia Britannica sites many examples of fatherless births. In this respect, the Holy Quran gives resemblance of the birth of Jesus with Adam. The Promised Messiah holds such birth of Jesus as retribution to Bani Israel and a sign of transference of the prophethood from Bani Israel to Banu Ismael. This seems to be the correct inference if we look at the Divine manifestation in respect of this subject. According to the prophecy of Moses, after Jesus, ‘That Great Prophet’ appeared in Banu Ismael about whom, it was prophesised:

“The Lord your God will raise up for you a prophet like me from among you, from your brethren – him you shall heed -.” (Deut 18: 15)

Jesus, himself, had already warned Bani Israel and told them

“Therefore, I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.” (Mt 21:43)

It is important to know where and when Jesus was born. The Christian world accepts his birth on 25th December in the winter season. The Holy Quran rejects this claim and many references in the Bible, support the Quranic claim that Jesus born in Summer rather than Winter. It is stated:

“And in that region there were shepherds out in the field, keeping watch over flock by night.” (Lk 2: 8)

The above statement is supported by Encyclopaedia Britannica, Chambers Encyclopaedia and many Muslim research scholars. It is sometimes asked how could the Jesus of the New Testament become Isa of the Holy Quran?

It shows that the name of Jesus, in his mother tongue, was Issa and in early Christianity, he was called by that name and that name changed during the process of translations of the New Testament. The Holy Quran has remembered him by his original and real name. We have included all the supporting evidence in the main text.

His life in his youth was dignified and pure and as the Holy Quran has termed as '*A pure humble servant*'. In a word, this has drawn the true picture of Jesus in his youth. He was an obedient son of his mother and his mother was the first to believe in his prophethood and fully sacrificed herself for his cause; and the other Mary, his dutiful wife remained earnestly engrossed with the completion of his mission. He spent his life like an ordinary person and kept himself occupied with worship and devotion until he took baptism from John the Baptist. His forty-day seclusion for prayer and fast is a testimony of his intense love for his Lord. Moreover, when he survived the ordeal of the cross and went in search of the 'lost sheep of Israel, he visited the House of God. This visit is confirmed by the sacred manifestation in which the Holy Prophet of Islam saw seventy prophets, including Jesus, performing the sacred pilgrimage of Ka'aba. The event of crucifixion is deliberately omitted in this book, but the subject has been discussed in chapter eight. The Promised Messiah, in his book, Jesus in India, dealt with this subject in detail for the first time. Later on, many books supporting this subject have come on the market

The Promised Messiah, describing the life of Jesus, wrote:

"It is obvious that if we eliminate the unnecessary exaggerations and sycophantic admirations from the events concerned with Jesus son of Mary,

then the summary of biblical accounts show that he was a humble, feeble and frail person. In other words, just like any other human being. And he was one of the subordinate prophet of Moses, and was obedient to that venerable and grand prophet and had not achieved the heights of that noble personage. In other words, his teaching was not permanent but an extension of the grand doctrines. He himself admits in the New Testament that, "I am neither pious, nor omniscient or omnipotent, but only a humble human being." (Braheen-e-Ahmadiyya, 1st Ed.: p. 419, margin note 11)

The Holy Quran has done a great favour to the former prophets, by removing whatever dust had accumulated on their characters over the ages and has presented them to the world in their pristine purity.

Finally, I would like to express my gratitude to respected Munir-ud-Din Shams, Additional Vakil-ut-Tasneef, London, who went through the manuscript of this book with great dedication and love and wrote Forward to this book. I am also grateful to Majid Ahmad Sialkoti for helping me to do the proof-reading. I must also remember Kashif Virk, a student of Jamia Ahmadiyya UK, for his assistance. I would like to request all the readers to remember in their prayers my teacher and mentor, Syed Mir Mahmood Ahmad who educated us with love and dedication. The truth is that 'The knowledge of the pupil is the wealth of his teacher'

I must also mention that the manuscript of this book was read and appreciated by the Late Maulana Nazir Ahmad Mubashir, Missionary of West Africa and ex-President of Anjuman-e-Ahmadiyya; the Late Maulana Nasim Saifi, Missionary of West Africa and ex-Editor Al-Fazl and Maulana

Munir Ahmad Khadim, Additional Nazir Talim-ul Quran, Waqfe Arzi and Editor the weekly Badr of Qadian.

It is important to note that the references quoted in this book are taken from the followings:

- 1. The Holy Quran, Arabic Text and English Translation with Commentary. Edited by Malik Ghulam Farid (1981). The London Mosque.**
- 2. The Holy Bible, Revised Standard Edition; An Ecumenical Edition 1973. Published by Collins, London.**
- 3. Ruhani Khazain (Books of the Promised Messiah) 1st Edition. Published by Al-Shirkatul Islamia, Rabwah.**

I consider it a great divine favour that I have been able to present this book as a thanks-giving on the occasion of the Centenary of Khilafat-e-Ahmadiyya. May Allah accept this humble effort of mine and prove it useful and beneficial for all.

Iqbal Ahmad Najm

Morden, England

CHAPTER - I

Genealogy and Family Circumstances of Jesus son of Mary

The Christians show the lineage of Jesus from prophet David as is stated:

“Which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son who was descended from David according to the flesh.” (Rom 1: 2-3)

Matthew 1 and Luke 3, present two genealogical arrangements. Before presenting the genealogy, Matthew states:

“The book of the genealogy of Jesus Christ, the son of David, the son of Abraham And Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.” (Mt 1: 1-16)

The strange thing is that this, in fact, is the genealogy of Joseph the carpenter the legal father of Jesus and not the biological father. However, if this genealogy is accepted, it can result in some dreadful logical conclusion. Firstly, it will stain the pure character of Mary and we will have to accept her premarital affair with Joseph. The New Testament accepts Jesus to have been born without a father and yet tries to present his genealogy which, in fact, belongs to his legal father, Joseph the carpenter. Just to prove that Jesus was from the family of David, contradictions have been brought together in one chapter. It seems as if the redactors of the New Testament wanted, somehow, to apply the old prophecies on Jesus because the Jews held a belief that the advent of the Messiah will be from the line of David. Similarly, at another place in Luke, an attempt has been made to show John to be from the family of David. It shows that the worthy editors of the New Testament had a habit of trying to adapt the prophecies of the Old Testament to fit the venerable personalities of the New Testament. As it is stated:

“(after the birth of John) And his father Zachari’ah was filled with the Holy Spirit, and prophesied saying, ‘Blessed be the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old’”. (Lk 1: 67-70)

Although it is clearly stated in Luke that John or Yahya was not from the line of David and belonged to Levi tribe and was from the line of Imram or Imran:

“In the days of Herod, king of Judea, there was a priest named Zachari’ah, of the division of Abi’jah....”. (Lk 1: 5)

And about Abi’jah, it is stated in the Old Testament:

“The sons of Amram: Aaron and Moses. Aaron was set apart to consecrate the most holy things” (1Chron 23: 13)

Then in Chapter 24, mentioning the group of Aaron, it is written:

“The seventh to Hakkoz, the eighth to Abi’jah” (1 Chron 24: 10)

If we look at the information given in the Old and the New Testaments, we come to the conclusion that Zachari’ah was from the family of Abi’jah, and Abi’jah was from the family of Aaron, and Aaron was the son of Imram. Therefore, Zachari’ah and his son John were not from the family of David but from the family of Aaron.

Similarly, it is mentioned about Elizabeth, mother of John:

“There was a priest named Zachari’ah, of the division of Abi’jah and he had a wife of the daughters of Aaron and her name was Elizabeth”. (Lk 1: 5)

The above mentioned lady, Elizabeth is the same who is related to Mary, the mother of Jesus. As the angel said to Mary:

“And behold your kinswoman Elizabeth, in her old age, has also conceived a son; and this is the sixth month with her who was called barren” (Lk 1: 36)

The fact is that Jesus was born without a father and it has been accepted by the New Testament. Therefore, Jesus, must only be related genealogically to the family of his mother. It will be a fabrication and short sightedness to relate him to a father who did not have any biological relationship with her. In Matthew, it is clearly mentioned that the genealogy is that of Joseph who became husband of Mary after the birth of Jesus. In Luke, it is also confirmed:

Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph,” (Lk 3:23)

In Luke again, it is clearly stated that when the angel gave the glad tidings of a son to Mary, she exclaimed:

“And Mary said to the angel, ‘How shall this be, since I have no husband?’” (Lk 1:34)

In Matthew, it is given in more detail:

“Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife for that which is conceived in her is of the Holy Spirit; she will bear a son and you shall call his name Jesus, for he will save his people from their sins. (Mt 1: 18-21)

The New Testament accepts that Jesus had already been conceived in the womb before any marital relationships were established between Mary and Joseph. It is not wise to express contrary views on this subject after that declaration or to present genealogy to support such assertions. The New Testament, clearly declare Jesus as “Son of Mary”. It is written:

“Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon; and are not his sisters here with us?” (Mk 6: 3)

Before we evaluate the genealogical accounts of Jesus in the Bible, it would be pertinent to see what the Holy Quran says about this subject.

The Holy Quran states:

1. *“That was Jesus, son of Mary. A statement of truth concerning which they entertain doubt.” (Ch 19: 35)*
2. *“When Allah will say, “O Jesus son of Mary, remember My favours upon thee and upon thy mother when I strengthened thee with the Spirit of holiness so that thou did speak to the people in the cradle and when of middle age and when I taught thee the Book and wisdom and Torah and the Gospel; and when thou didst fashion a creation out of clay, in the likeness of a bird, by My command: then thou didst breathe into it a new spirit and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command and when I restrained the Children of Israel from putting thee to death when thou didst come to them with clear signs; and those who disbelieved from among them said, ‘This is nothing but clear deception.’” (Ch 5: 111)*
3. *“When the angels said, ‘O Mary, Allah gives thee glad tidings of a son through a word from Him. His name shall be the Messiah, Jesus*

- son of Mary, honoured in this world and in the next and of those who are granted nearness to God.” (3: 46)*
4. *“When the disciples said, ‘O Jesus son of Mary, is thy Lord able to send down to us a table spread with food from heaven? He said, ‘Fear Allah, if you are believers.’” (5:113)*
 5. *“Said Jesus son of Mary, ‘O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers’.” (5: 115)*
 6. *“And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah, and we gave him the Gospel which contained guidance and light, fulfilling that which was revealed before him in the Torah; and a guidance and an admonition for the God-fearing. (5: 47)*
 7. *The Messiah, son of Mary, was only a Messenger; surly Messengers like him had passed away before him. And his mother was a truthful woman. They both used to eat food. See, how We explain the signs and see how they are turned away. (5: 76)*
 8. *O people of the Book! Exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus son of Mary, was only a Messenger of Allah and His Word which He sent down to Mary, and a mercy from Him. So believe in Allah and His Messenger, and say not they are three. Desist! it will be better for you. Verily, Allah is the only One God. Holy is He, far above having a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Guardian. (4:172)*

9. *And when Allah will say, “O Jesus son of Mary, didst thou say to men, ‘Take me and my mother for two gods besides Allah?’ He will answer, ‘Holy art Thou, I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind and I know not what is in Thy mind. It is Thou alone Who art the Knower of all hidden things. (5: 117)*

The above verses of the Holy Quran vividly show that wherever Allah the Almighty has addressed Jesus, has addressed him as ‘Jesus son of Mary’. Because, he was born without a father, his biological relationship was only with Mary, he is only alluded to as ‘the son of Mary. It seems that, in everyday life, he was also known as only ‘the son of Mary’; and his apostles and disciples as well addressed him as Jesus son of Mary. Let us look in detail at the books of genealogies in the New Testament.

Genealogy of Jesus from the Gospel According to Matthew:

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac; and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron and Hezron the father of Ram, and Ram the father of Amin’adab, and Amin’adab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Bo’az by Rahab, and Bo’az the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uri’ah, and Solomon the father of Rehobo’am, and Rehobo’am the father of Abi’jah, and Abi’jah the father of Asa, and Asa the father of Jehosh’aphat, and Jehosh’aphat the

father of Joram, and Joram the father of Uzzi'ah, and Uzzi'ah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father Hezeki'ah, and Hezeki'ah the father of Manas'seh, and Manas'seh the father of Amos and Amos the father of Josi'ah, and Josi'ah the father of Jechoni'ah and his brothers at the time of deportation to Babylon.

And after the deportation to Babylon; Jechoni'ah was the father of She-al'ti-el, and She-al'ti-el the father of Zerub'babel, and Zerub'babel the father of Abi'ud, and Abi'ud the father Eli'akim, and Eli'akim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eli'ud, and Eli'ud the father of Elea'zar, and Elea'zar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary of whom Jesus was born, who is called Christ.

So all the generations from Abraham to David were fourteen generations, and from David to deportation to Babylon fourteen generations, and from deportation to Babylon to the Christ fourteen generations. **(Mt 1: 1-17)**

Genealogy of Jesus from the Gospel According to Luke:

Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jan'na-I, the son of Joseph, the son of Mattathi'as, the son of Amos, the son of Nahum, the son of Esli, the son of Nag'ga-I, the son of Ma'ath, the son of Mattathi'as, the son of Sem'e-in, the son of Josech, the son of Joda, the son of Jo-an'n, the son of Rhesa, the son of Zarub'babel, the son of Sheal'ti-el, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elma'dam, the son of Er, the son

of Joshua, the son of Elie'zer, the son of Jorim, the son of Matthar, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, son of Eli'akim, the son of Me'le-a, the son of Menna, the son of Mat'tatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Bo'az, the son of Sala, the son of Nahshon, the son of Ammin'abad, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son Re'u, the son of Peleg, the son of Eber, the son of Shelah, the son of Ca-i-nan, the son of Arphax'ad, the son of Shem, the son of Noah, the son of Lamech, the son of Methu'selah, the son of Enoch, the son of Jared, the son of Maha'lalel, the son of Ca-i'nan, the son of Enos, the son of Seth, the son of Adam, the son of God. (**Lk 3: 23-38**)

Of the four Gospels in the New Testament, only Matthew and Luke have given the genealogy of Jesus. Marks and John are silent on this issue. The two genealogies are, in fact, that of Joseph, who was the legal father of Jesus. All this to prove that since Joseph's was from the line of David, Judah and Jacob, Jesus was also from the family of David. At the same time, the New Testament, proudly claims the birth of Jesus was without a biological father and not from the blood-line of Joseph. Furthermore, Matthew, in his genealogy, has described only forty generations while from 1-17, they should be forty two generations as mentioned in verse 17. It seems as if the figure 14 held some special significance in old prophecies that is why, to complete the figure of 14, alterations have been done in the genealogies. For example, Ahazi'ah, Jo'ash and Amazi'ah have not been included in the genealogy given by Matthew, while in the Old Testament, it is stated:

“Joram, his son Ahazi’ah his son Jo’ash his son Amazi’ah his son, Azari’ah” (1Chron3: 11,12)

In Matthew, Uzzi’ah has been shown to be the son of Joram. Similarly, in Old Testament, Zarub’abel is declared as son of Pada’iah, son of Jaconiah as is declared:

“And the sons of Jaconiah the captive: She-al’ti-al his son, Malchi’ram, Peda’iah, Shenaz’zar, Jekami’ah, Hosh’ama, and Nedabi’ah; and the sons Peda’iah Zarub’abel and Shim’e-i”. (1Chron3: 17-19)

But, the genealogy as given by Matthew is in contradiction of the Old Testament, describing Zarub’abel as son of She-al’ti-al, son of Jaconiah.

In the Old Testament in the 2Kings, it is stated:

“And Pharaoh Neco made Eli’akim the son of Josi’ah king in the place of Josi’ah his father and changed his name Jehoi’akim.” (2Kings23: 34)

In contrast, the genealogy in Matthew states:

“And after the deportation to Babylon; Jechoni’ah was the father of She-al’ti-el, and She-al’ti-el the father of Zerub’abel, and Zerub’abel the father of Abi’ud, and Abi’ud the father Eli’akim, and Eli’akim.” (Mt1: 12, 13)

Now, if we consider genealogy in the Old Testament as correct, then we are forced to accept that Mathew made variations in different generations to validate the number 14.

Similarly, there are glaring contradictions in the genealogical tables of Matthew and Luke. In Matthew, the total number of generation from Abraham to Jesus comes to forty while Luke makes it fifty five. It is obvious

that either Matthew has reduced fifteen generations or Luke has increased fifteen generations.

Another important difference in the two genealogies is that while Matthew considers Jesus to be from the line of Solomon, the son of David; while Luke considers Jesus to be from the line Nathan another son of David. It is interesting to note that in the old days, there used to be frequent debates about the prophesied Messiah and about his lineage. Some maintained that he will be from Solomon the son of David, while others believed that he could be from the line of any son of David.

The above analysis clearly shows that there are many differences in the described genealogies given by Matthew and Luke. Presumably, these differences or contradictions have occurred because of the desire of the redactors to apply old prophecies to the life of Jesus. Of the many prophecies in the Old Testament, we give only few of them below which made the Jewish commentators to believe that the coming Messiah will be from the line of David:

1. *“There shall come forth a shoot from the stumps of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him..... (Is 11: 1,2)*
2. *“Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely and shall execute justice and righteousness in the land”. (Jer 23: 5)*
3. *“The Lord swore to David a sure oath from which he will not turn back: ‘One of the sons of your body I will set on your throne.’”
(Ps 132: 11)*

The biblical scholars also realized the complication that was caused by variations in the genealogies and the contrary views that arose from these variations. They have copiously commented and debated this subject. In an article on ‘**Jesus Christ**’ in the **Oxford Junior Encyclopedia**, it is stated that *“There are differing statements about Jesus in the New Testament. On the one hand he is declared to be the son of Joseph and Mary and from father’s side connected to the Royal family of David; on the other hand it is claimed that he had no father and was born of a virgin.”*

It also seems that large group of Jewish people held an orthodox and uncompromising view that the coming Messiah must be from the David’s lineage. They were not even prepared to consider the idea that Jesus could be born from other line than the line of David. Because of the strength in this article of faith, the genealogies of Jesus in the New Testament have been constructed in such way as to justify his connection with David, even if it is only through Joseph the carpenter. In **Peak’s Commentary of the Bible**, it is stated on page 701:

Perhaps, all these genealogies (of Jesus) have been compiled as an answer to the Jewish objection that Jesus cannot be the Messiah because he is not from the line of David.

To use these genealogies to support the above arguments is totally unconvincing since Jesus is certainly considered to be from the line of Joseph the carpenter.

It is well known that in early days of Christianity, a Unitarian sect called Ebionites existed who totally rejected the genealogies given by Matthew and Luke. Ebionites, literally known as ‘poor men’ was a Judaeo-Christian sect of the early Christian era. They were apparently ascetics and continued to observe the Jewish Law. They also believed that Jesus was the Messiah, a virtuous man touched by the spirit but not truly Divine. They specially considered that the Gospel of Matthew had been altered and claimed that they possessed the original Aramaic version of the Old Testament. The genealogy in the Gospel of Matthew has always been specially targeted for criticism and Luke has been more acceptable. However, even if the genealogy in the Gospel of Luke is accepted as true, it is still the genealogy of Joseph the carpenter and certainly not of Jesus; because the Holy Quran and Bible both are in agreement that the birth of Jesus was without father. The Holy Quran states:

“O People of the Book! Exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus son of Mary, was only a Messenger of Allah and His Word which He sent down to Mary and a mercy from Him. (4: 172)

Unfortunately, in various genealogies given in the Bible, four other ladies have also been mentioned whose character is not enviable in any sense. About Tamar, Rahab, Ruth and Ooriah it is written:

- *About three months later, Judah was told, “Tamar your daughter-in-law played the harlot; moreover she is with child by harlotry”. And Judah said, “Bring her out and let her be burned.” As she was being brought out, she sent word to her father-in-law, “By the man to whom these belong, I am with child.” And she said, “Mark, I pray you, whose these are, the signet and the cord and the staff. Then Judah*

- acknowledged them and said, “She is more righteous than I, inasmuch as I did not give her to my son Shelah, and he did not lie with her again. (Gen38: 24-26)*
- *And Joshua, the son of Nun sent two men secretly from Shittim as spies, saying, “Go, view the land, especially Jericho.” And they went, and came into the house of a harlot whose name was Rahab, and they lodged there. (Josh2: 1)*
 - *So she went down to the threshing floor and just as her mother-in-law had told her. And when Bo’az had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain. Then she came softly and uncovered his feet, and lay down. At midnight, the man was startled and turned over, and behold, a woman lay at her feet! He said, “Who are you?” And she answered, “I am Ruth, your maidservant; spread your skirt over your maidservant, for you are next of kin. (Ruth3: 6-9)*
 - *It happened late one afternoon, when David arose from his couch and walking upon the roof of the king’s house that he saw from the roof a woman bathing; and the woman was very beautiful. And David sent and enquired about the woman. And one said, “Is not this Bathsheba, the daughter of Eli’am, the wife of Uri’ah the Hittite?” So David sent messengers, and took her; and she came to him and he lay with her (now she was purifying herself from her uncleanness). Then she returned to her house. And the woman conceived: and she sent and told David, “I am with child.” (2 Sam11: 2-5)*

The above four ladies have been mentioned in the genealogies. What was the purpose of the redactors of the Bible to mention them in the genealogies

while they consider them to be of doubtful characters? Their mention is not a matter of pride for Jesus nor does it bring any honour on Joseph who was the legal father of Jesus. Further, it does not become of Prophets to come from the lines of harlots or women of doubtful characters. The dignity of prophets on the other hand demand that their genealogy should be faultless so that no one can taunt them for their lineage. It is also the tradition of Allah that His Prophets do not come from extinct or doubtful lineage. In fact, their family traditions and nobility are considered to be the evidence of their truthfulness of their assignment.

Family Life of Jesus

The Holy Quran, in chapter 3 mentions the Divine preference for the family of Imran and the mother of Mary is referred to afterwards as a woman from the family of Imran, followed by the description of the birth of Mary, John the Baptist and Jesus. This sequence shows that the Holy Quran considers all of them as members of the family of Imran. As is stated:

- *Allah chose Adam and Noah and the family of Abraham and the family of Imran above all peoples.*
- *They were descendants of one another and Allah is All-Hearing, All-Knowing.*
- *(Remember) when a woman of Imran said, "I have vowed to Thee what is in my womb to be dedicated to thy service. So do Thou accept of me: verily, Thou alone art All-Hearing, All-Knowing.*
- *But when she was delivered of it, she said, "My Lord, I am delivered of a female. – and Allah knew best of what she was delivered and male was not like the female. – and I have named her Mary; and I*

commit her and her offspring to Thy protection from Satan the rejected. (3: 34-37)

Besides the above declaration about the character of Mary, she has also been praised in different parts of the Holy Quran. She has been called ‘Daughter of Imran’, obedient, pious and righteous to establish her superiority. As the Holy Quran states:

- *And (set forth as an example) Mary, the daughter of Imran who guarded her chastity – and breathed into her of our spirit.... (66: 13)*
- *The Messiah, son of Mary, was only a Messenger (like into him) had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away. (3: 76)*
- *..... and she fulfilled the words of her Lord (contained in) his Books, and she was one of the obedient, (66: 13)*
- *And (remember) when the angel said, ‘O Mary, Allah has chosen thee and purified thee and chosen thee above all women of the time. (3: 43)*

All the above verses of the Holy Quran, prove the following about Mary:

- She was from the family of Imran
- She was pious and truthful
- She was obedient to all the commandments revealed to Jesus.
- She was declared the most superior of all the women of her time.
- She used to worship along with other disciples of Jesus, and
- She held a prominent place among them

The relationship between Jesus and John the Baptist is also mentioned in the traditions of the Holy Prophet of Islam:

“John the Baptist and Jesus were cousins (sons of two sisters).” (Bukhari)

Muslim historians and biographers maintain that Zechari'ah was made ward of Mary because Zechari'ah's wife Elizabeth and Mary the mother of Jesus were sisters. In fact, John the Baptist and Jesus were first cousins from their mothers' side. In the light of the evidence available in the Bible and the Holy Quran, it will be safe to consider Jesus as a member of the family of Imran because his mother, Mary's connection with the family of Imran has already been proven. Secondly, what was the need to mention the character of Mary? That she was obedient, righteous, pious and blessed above other women of her time. To answer this question, it is important to look at the principle that has been laid down by the Promised Messiah and Founder of the Ahmadiyya Jamaat in Islam. He advises:

The purpose of the revelation of the Holy Quran is to rectify the errors and differences of Jews and Christians. When looking at the meanings of any verse of the Holy Quran that concerns Jews or Christians, you must know what is at dispute that the Holy Quran wishes to clarify.” (Braheen-e-Ahmadiyya, 1st Ed.: p. 41)

Hazrat Mirza Bashiruddin Mahmood Ahmad, the 2nd Khalifa of the Ahmadiyya Jamaat, in his Commentary of the Holy Quran, explaining the verse *“O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman.” (19: 29)*, clarifies the controversy. He comments: “In my opinion, the verse has another meaning which shows that Mary has been addressed sarcastically as ‘sister of Aaron’. It seems that Moses had a step sister who was the real sister of Aaron. In the opinion of

some historians, she was not the step sister but sister-in-law of Moses and she is known as Miriam in the Old Testament (**Num12**). Whatever the relationship, Mariam had closer relation with Aaron than with Moses. Because he married a Cushite woman, the character of Moses cast under a shadow and imputations were made against their relationship. The Holy Quran hints that some considered that Moses had an illicit relationship with the Cushite woman. The Holy Quran States, *“O ye who believe! Be not like those who maligned Moses, but Allah cleared him of what they said about him. And he had a great position in the sight of Allah.”* (**33: 70**). This is an admonition to the believers not to be like those who caused unnecessary suffering to Moses and Allah the Almighty relieved his hardship. It seems that either they had an objection that either Moses had married a woman of easy virtue or a married woman. Whatever the reason, Moses was accused of an illegal marriage. It is stated clearly in the Old Testament (**Num12: 3-16**) that as a punishment for that accusation, Mirium was made leprous ‘as white as snow’. Now, as the Bible states that both Aaron and Mirium made that accusation and only Mirium was punished, it seems that Aaron had been added by the redactor because of their habit of accusing the biblical prophets. Therefore, in my opinion by addressing her as ‘sister of Aaron’, Allah has taunted her that as that other Mirium uttered a calamitous accusation and was made leprous, you have also been guilty of such an offence. She accused Moses of immorality and now you yourself have committed the immorality. What an evil deed you have done! Neither your mother nor your father was of bad character.”

Therefore, this was one of the taunt that Jews used to address to Mary that she committed an immoral act. Perhaps, this is the reason that the composers

of the New Testament have added such accounts in different places to lower the exalted status of Mary. Such accounts are more prominent in the Gospel of Matthew because Gospel of Matthew was written for the Jews or from Jewish point of view; and there seems to be a conscious effort to try to apply prophecies from the Old Testament. For example:

While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, "Who is my mother and who is my brother?" And stretching out his hand towards his disciples, he said, "Here are my mother and brothers! For whoever does the will of my Father in heaven is my brother and sister and mother. (Mk 12: 46-50)

And many who heard him were astonished, saying, "Where did this man get all this? What wisdom is given to him! What mighty works are wrought by his hands! Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters with us? (Mk6: 2-3)

It is written that his disregard for his mother was so great that once, when a woman, impressed by his lecture, said:

"Blessed is the womb that bore you and the breasts that you sucked." He could not tolerate it and replied,

"Blessed rather are those who hear the word of God and keep it." (Lk11: 27-28)

The above are the taunts that are used by Jewish and Biblical scholars who try to accuse Mary of immorality and for the denial of prophethood of Jesus. The Holy Quran has very strongly contradicted these accusations and has described Mary as righteous and honest believer who used to worship with other disciples of Jesus. Similarly, the Holy Quran asserts that all believing

women of that time, including Mary Magdalene, were superior to other women. At the same time, there exists a strange contradiction in the gospels. It is written that Mary became pregnant by ‘the Holy Spirit’ and the angel gave her glad tidings of an immaculate birth of a son with miraculous faculties. All that seemed impossible at the time, but God made the impossible possible. Yet, if the account of the New Testament is to be accepted, even after having been a witness to all those Divine signs, Mary continued to believe Jesus a ‘lunatic’ and never believed in him to be a prophet.

If someone is given signs of a birth of a child in a dream and then a child is born, it will be considered a sign. Yet this miracle and the sign given to Mary was the greatest sign ever. A pious virgin becomes pregnant, and an angel appears to her and gives her the news that she carries a child who will have certain qualities. And that child is born, becomes famous and possesses the qualities that were prophesied. After all this, can anyone believe that that woman will consider her child insane or will refuse to accept his claim? One who has been witness to such a grand sign, can never deny it. Therefore, this claim of the Bible that Mary was a non-believer and considered Jesus ‘lunatic’, is not only baseless but illogical.

In the New Testament, many women with the name of Mary have been mentioned; and all have been praised for their righteousness and piety. But the Mary who was mother of Jesus has been made to look by Christian editors, as an enemy and opponent of Jesus. It is unbelievable that Mary, mother of Jesus, who was declared superior to other women, could be an opponent of Jesus. According to the definition given by Bani Israel, anyone who had genuine and true dreams, was termed as a prophet (nabi). Mary, the mother of Jesus, was given the revelation and grand prophecy and she was

chosen for a unique honour above all the women of that time because of her piety, righteousness and nearness of God. The Holy Spirit descended on her and she gave birth to Jesus, the glorious and the last prophet of Mosaic dispensation; and who was the herald for the advent of the grand, the perfect and the last of the Prophet – Prophet Mohammad.

Rev. Wherry, in his commentary, has accused the Holy Quran of presenting falsified information to the world. But, here, the information presented by the Holy Quran, is not only based on facts, but also measure up to any standard of logic and wisdom. These fact are being proved right even in the present day. On the other hand, the New Testament has presented the information which is not only confusing, but also far from the truth. Even a person with slight intelligence can easily see that to prove their own nearness to Jesus, Matthew, Mark, Luke and John, have indulged in character assassination of Mary and declared her unbeliever and dishonest. But the Holy Quran has cleared these muddied waters. Mary had seen Jesus grow quickly and increase in wisdom and discernment and she believed in his prophecy. The recent find at Nag Hamadi of the Gospel of Apostle Thomas, further proves the statement of the Holy Quran:

Jesus said, "Whoever does not shun his father and mother for my sake, will not be able to become my disciple. And whoever does not love his father and mother for my sake, will not be able to become my disciple. Then he says about his mother

My mother! Yes my righteous mother! She introduced me to this life.

(Gospel according to Thomas: Act 101: Pub. Harper Bros. 1959)

This reference also proves that the teachings of Jesus were in generalised terms that his disciples may live separately from their non-believing parents but they should treat their believing parents with decorum and respect. The Gospel of Thomas also confirms that Jesus called his mother righteous which confirms that the account given in the Holy Quran is truthful and correct,

FAMILY LIFE OF JESUS ACCORDING TO THE OLD TESTAMENT

According to the Old Testament, name of Amram or Imran is that of the father of Moses, Aaron and their sister Miriam (Mary).

The name of Amram's wife was Joch'ebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron and Moses and Miriam their sister. (Num26: 59)

Amram was the grandson of Levi bin Israel and was the founder of Imran dynasty (Ex6: 18-20) and in the family of Israel, Kohath belonged to Aaron who was the son of Amram. Because the priest were selected from them, and this used to be considered a great honour.. In this family, prophets like Moses and Aaron appeared and their sister was also recipient of revelation. The progeny of Aaron were all priests and it was their responsibility to maintain and safeguard the Law and they are still the priestly class of 'Cohens'. Finally, from the same family came the prophets Zachari'ah and his son John the baptizer and zachari'ah came from the division of famous priest Abi'jah.

In the days of Herod, king of Judea, there was a priest named Zachari'ah of the division of Abi'jah and he had a wife of the daughters of Aaron and her name was Elizabeth. (Lk1: 5)

It is clearly stated in the Old Testament that Abi'jah as he was one of those whose duty it was to serve the Lord according to the procedures established for them by Aaron their father, as the Lord God of Israel had commanded him. (1Chron24: 10-19)

The early Unitarian Christian sect known as the Ebionites, also maintained that Jesus came from the family of Aaron.

Elizabeth, the mother of John the baptizer and wife of Zachari'ah was also from the family of Aaron. The name of Mary's mother has not been mentioned in the four Gospels. However the Christian literature mention her name as Henna. From Luke, we can note that Mary was closely related to Elizabeth. The word 'kinswoman' indicates that Elizabeth and mother of Mary were, perhaps cousins.

And behold your kinswoman Elizabeth in her old days has also conceived a son and this is the sixth month with her who was called barren. (Lk1: 36)

Because Jesus son of Mary was born of Mary without a father, his dynasty will be the as his mother's, in other words the family of Amram or Imran. This is testified by both the Holy Quran and the Bible. In other words, we can say that the spiritual chain of prophecy that started with such great prophets as Aaron and Moses, terminated for Israel by the advent of Jesus. For this reason, the spiritual greatness of the family of Imran has been mention in the Holy Quran in eminent and outstanding manner. The statements in the Bible also bear witness that the family of Imran held a high spiritual station. After these facts, we must establish what family did Jesus

associate himself with? No one can associate him with any family with whom he, himself has never claimed to belong. The New Testament calls him ‘son of David. But he has never called himself ‘son of David’. In fact, his denial about being ‘son of David’ is clearly mentioned in the four Gospels. In Mark, it is stated that a blind man addressed Jesus as ‘son of David’ and begged him to get his sight back. Jesus fully realized that Jews have been waiting for a Messiah and considered it essential that he must belong to the family of David. Jesus thought it important to rectify that mistake and said:

And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? David, himself inspired by the Holy Spirit declared, ‘The Lord said to my Lord, sit at my right hand, til I put thy enemies under thy feet’. David himself calls him Lord; so how is he his son? And the great throng heard him gladly. (Mk12: 35-37)

This instance has been recorded in Matthew (**Mt22: 44,45**) and Luke (**Lk20: 41-44**).

These references clearly show that Jesus son of Mary had rejected the idea that the awaited Messiah was to come from the family of David and would be called ‘son of David. How could the awaited Messiah be the ‘son of David’ when David, himself had called him his Master and Lord?

Explaining these verses from the gospel of Mark, **Peak’s Commentary of the Bible** states:

“Now, Jesus asks his audience a question. It is not easy to establish the reason for that question, but it seems clear that apparently, Jesus did not consider it essential for the Promised Messiah to be from the family of David to prove his truthfulness. Because, according to Jesus, the rank of the awaited Messiah was much higher than the superiority of the family of

David. From this statement of Mark, it seems that either Jesus believed that he was not from the family of David or he did not give any importance to this relationship.”

Similarly, **Concise Bible Commentary (W.K. Clark, Pub. Macmillan, 1953)**, explaining the verses of Mark 12, verse 35, it is stated:

“It appears that Jesus did not adopt the title of ‘son of David’ and rejected it; or it may be that he confesses that it is difficult to prove himself to be the king from the family of David. Jesus argues that if the Messiah is supposed to be the son of David, then why did David call that Messiah his Master and Lord. This matter is also worthy of consideration that in Mk 11:10 the devotees of the Messiah consider his advent as “Blessed is the kingdom of our father David that is coming”; but they do not consider the Messiah to be the ‘son of David’.”

The above references clearly show that the commentators of Bible, feel helpless to explain the verses in the Gospel of Mark; and they are forced to admit that Jesus never claimed to be the ‘son of David’. A reference from John is worthy of our attention which shows that people also did think Jesus to be from the family of David

When they heard these words, some of the people said, “This is really the Prophet.” Others said, “This is the Christ.” But some said, “Is the Christ to come from Galilee? Has not the scripture said that Christ is descended from David, and comes from Bethlehem, the village where David was?”

(Jn7: 40-42)

This shows that it was considered essential for the awaited Messiah to be from the family of David and to appear from the village of Bethlehem. Because people thought that the Messiah had come from the village of

Nazareth of Galilee and also was not from the family of David, they objected about him to the Messiah. Matthew (*Mt21: 9*) states that when the followers of Jesus followed him on the road, they addressed him as ‘son of David’. But Mark (*Mk11: 9*), which is considered to be the oldest gospel, does not mention the word of ‘son of David’ when mentioning this incident. It can only be assumed that the title of ‘son of David’ is a later improvisation.

This has become abundantly clear, that Jesus, according to the Gospels, was not from the family of David but from the family of Imran. This is what the ordinary people believed as well. The Holy Quran also declares him to be of the family of Imran. His disciples and apostles also addressed him as Jesus son of Mary. Jesus of Nazareth lived in the area of Galilee, and fisheries was an important occupation in that area. Most of his disciples were fishermen. According to the Gospels, because his legal father was a carpenter by profession, Jesus was also addressed as a carpenter. It is not inconceivable that he might have learnt the profession to help his father, as is stated:

Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon and are not his sisters here with us? (Mk6: 3)

CHAPTER - II

NATIVITY OF JESUS

The Prophets of God are like the constellation in the galaxy of the spiritual heaven that provides the element of hope for humanity like the guiding star and their perpetual journey towards their spiritual achievements. When the Divine Authority has decided to establish the righteousness, such metaphoric stars begin to shine in the words that indicate the occurrence of the Mercy of God. These personalities while proving death of the wickedness in the world, become a source of blessing for the righteous. Allah says in the Holy Quran:

Soon We will show them Our Signs in farthest regions and among their own people until it becomes manifest to them that it is the truth. Is it not enough that thy Lord is Witness over all things? (41: 54)

This is the Divine Tradition that to prove the truthfulness of the Prophets, heavenly signs become manifest. According to the traditions, it is mentioned that near the time of the birth of Jesus, a star was observed in the East:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him". (Mt2: 1,2)

It is true that whereas the righteous people of the Merciful Lord rejoice at glad tidings of the advent of Heavenly forces, the powers of evil become disturbed because they understand that their influence will come to an end. It is written:

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. (Lk2: 25,26)

Similarly, it is stated:

And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and glory of the Lord shone around them and they were filled with fear. And the angel said to them, "Be not afraid; for behold I bring you good news of a great joy which will come to all the people; for to you is born this day, in the city of David, a Saviour, who is Christ the Lord. (Lk2: 8-11)

Glad Tidings of the Birth of Jesus and the Profundity of his Fatherless Birth.

The birth of Prophet Jesus was by an act of God's free will. The good news of his birth was given to Mary, his mother, in the following words in the Holy Quran:

1. *When the angel said, "O Mary, Allah gives thee glad tidings (of a son) through a Word from Him; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness (to God).*

And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.

She said, "My Lord, how shall I have a son when no man has touched me? He said, "Such is the way of Allah. He creates what He pleases.

When He decrees a thing, He says to it 'Be!' and it is." (3: 46-48)

2. *The angel said, "I am only a messenger of thy Lord, that I may give thee (glad tidings of) a righteous son."*

She said, "How can I have a son when no man has touched me, neither have I been unchaste?"

The angel said, "Thus it shall be. But says thy Lord, 'It is easy for Me, and (We shall do so) that We may make him a Sign unto men, and a Mercy from Us, and it is a thing decreed. (19: 20-22)

In the New Testament, the 'glad tidings ' of a son are also given:

1. *In the sixth month the angel Gabriel was sent from God to a city of Galilee called Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favoured one, the Lord is with you!" But she was greatly troubled at the saying, and considered in mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call him Jesus*

He shall be great and shall be called the Son of Most High; and the Lord God will give to him the throne of his father David, and he will reign over the House of Jacob forever; and of his kingdom there will be no end.

And Mary said to the angel, “How shall this be, since I have no husband?” And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the child to born will be called holy, the Son of God.” (Lk1: 26-35)

2. *“Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be child of the Holy Spirit, and her husband Joseph being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit. (Mt1: 18-20)*

These verses of the Holy Quran and the New Testament indicate that not only Mary, the mother, received the divine tidings of the birth of Jesus, but also these tidings were given to a devout man named Simeon, to the shepherds in the fields, to the wise men of the East and to Joseph the carpenter, his legal father. Such is the splendour of a prophet!

Both scriptures have declared his birth to be without a father and his mother Mary has been declared a righteous woman. However, while some of the Jewish scholars and those who have no inkling of Divine manifestation, do not accept his birth without father, the others exaggerated the incident to such an extent that they made Jesus as partner of Divine Essence and declared the equality of the three persons of the Trinity. All this, despite the fact that Mary has been declared to be a pious and righteous woman and did

not possess any Divine attributes. Those who do not accept the fatherless birth, must remember the example of the birth of Adam and Eve without any father or mother. All this is not impossible or beyond the act of God's free will. Indeed many examples of fatherless birth exist in the world and the current medical research has accepted the possibility of this phenomenon. Writing in the world-known British medical journal *Lancet* in 1955, a British medical scientist proved by experimental data that male sperm is not always required for the fertilization of the ovum; and sometimes, implantation can take place on its own. In short, there is sufficient evidence available to prove that sometimes, a child can be born without the aid of a father. Jesus was also born without a father and both scriptures, the Holy Quran and the New Testament are in accord on this issue. What we should look for is the profound wisdom behind the birth of Jesus. In fact the covenant made by God to Abraham was for both the Houses of Isaac and Ishmael. In Genesis, we note:

And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant to be God to you and your descendants after you. And I will give to you and your descendants after you, the land of your sojournings, all the land of Canaan You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He that is eight days old shall be circumcised Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; He has broken my covenant. And God said to Abraham, "As far Sar'ia your wife, you shall not call her name Sar'ia, but Sarah shall be her name. I will bless her and moreover I will give you a son by her Sarah your wife shall bear you a son. You shall call his name Isaac. I will establish my covenant with

him as an everlasting covenant for his descendants after him. As for Ismael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly (Gen17: 7-20)

In the covenant, Isaac has been mentioned first and Ismael after. It means that through Isaac the Israel and Bani Israel will be the beneficiary of this covenant in the first instance; and as long as they will uphold the covenant they will continue to benefit. But when they will start to disregard the covenant, the Divine blessings will be transferred to the House of Ismael. In Deuteronomy, we note:

The Lord your God will raise up for you a prophet like me from among you, from your brethren (meaning Prophet Ismael) – him you shall heed. (Deut18: 15)

Hazrat Musleh Maud (ra), states about the fatherless birth,

“We have heard from the Promised Messiah (as) that the fatherless birth of Jesus was a change of direction and to tell the Jews that God Almighty has turned His face from Bani Israel; and because their evil deeds, He is going to transfer the Chain of Prophecy to another nation. Because the Chain of Prophecy is sustained through Patriarchy, God the Almighty demonstrated by the fatherless birth of Jesus that, from then on, there is no man left among the Jews whose progeny could attain Prophethood. Therefore, We have created a Prophet without a father and only his mother is an Israelite; but the future Prophet will not have even this share. And Allah the Almighty will sever His relationship completely with Israel.” (Tafseer-e-kabeer; Ch. 19, Vol.4, p.153: first edition)

He states further,

“People have become obdurate and they firmly believe that come what may, God will not abandon the progeny of Abraham, and that the Prophethood and Kingship cannot go outside the Mosaic chain. This attitude resulted in ignoring the warnings of the Prophets of Allah. The Prophets continued to come and presented their teachings, but Jews just made fun of them. Just as Jeremiah was laughed at by the Jews while they believed that the blessing of Prophethood has been granted to them in perpetuity. Ultimately, Allah informed them through the Prophets that a virgin will give birth to a son and that promised one will only be half Israelite. This was a warning that pointed out that if the Jews continued to insist on ignoring the teachings of the Prophets then a future Prophet will who will not hold Israelite paternity and that promise was fulfilled in the form of Jesus showing that half the Prophethood has been taken away from them because the lineage continues from father. Therefore, they were told that the prophet is not Israelite from father’s side; and if the Jews did not pay any heed to this final warning, the next Prophet will be a non-Israelite while continuing the lineage of Abraham. And so it happened.” (tafseer-e-kabeer; Ch. 19, vol. 4; p. 186; first edition)

Therefore, the profundity of the fatherless birth of Jesus was that, on the one hand, Jews could be informed of the imminence of the transfer of blessings of Prophethood from them, and on the other, to punish them for their wicked deeds by bestowing the great prize of Prophethood to the ancestry of Ismael, the second son of Abraham; thus fulfilling the promise of the advent

of that great prophet who was to be analogous to Moses and about whom there were many prophecies in the Old and the New Testaments.

The Quranic Description of the Birth of Jesus:

The Holy Quran explains in great detail the historical fact about the birth of Jesus son of Mary (as) and introduces correct circumstances removing the ambiguities contained in the New Testament. Allah the Almighty states:

- *So she conceived him, and withdrew with him to a remote place.*
- *And the pains of child-birth drove her unto the trunk of a palm-tree. She said, 'O, would that I had died before this and had become a thing quite forgotten!'*
- *Then she heard from beneath her saying, "Grieve not. Thy Lord has placed a rivulet below thee;.*
- *"And shake towards thyself the trunk of the palm-tree; it will drop upon thee three fresh ripe dates;*
- *"So eat and drink and cool thine eyes. And if thou seest any man,, say, 'I have vowed a fast to the Gracious God; I will, therefore, not speak this day to any human being. '"*
- *Then she brought him to her people, mounted. They said, 'O Mary, surely thou hast committed a monstrous thing.'*

(Holy Quran; 19: 23-28)

New Testament and the Birth of Jesus:

“And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was of the House and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first-born and wrapped him in swaddling cloth and laid him in a manger, because there was no place for them in the inn.” (Lk 2: 3-7)

Concerning the birth of Jesus, an extract from the Bible of Matthew in Apocryphal New Testament (By M. R. James, PUB. Oxford University Association, 1924) is very interesting

“Therefore, Joseph the carpenter took both of them to Egypt. On third day, Mary saw a Date Palm tree and rested under it. When she sat down, she saw fruit on the tree. Joseph said, ‘I am surprised you say that, because the tree is very high and I am searching for water as we have very little water left. Jesus, who was in the lap of Mary, his face lighted up with delight and he ordered the tree to give some of its fruit to his mother. Therefore, the tree bent down to her feet and Mary picked as much fruit as she wanted. After this, Jesus ordered the tree to straighten up and ordered that the water that is that is in its roots, it should give some to his mother. So, a spring started flowing and everyone drank to his fill. The next day, when they were leaving the place, Jesus told the Date Palm tree, ‘I am rewarding you that one of your branches will be taken by the angels and will be planted in the paradise of my father. Therefore, an angel descended and took a branch of that tree and flew away.’” (Bible of Matthew in Apocryphal New Testament (By M. R. James, PUB. Oxford University Association, 1924, pp. 73-80)

The Christian scholars concede that there are many ancient traditions based on absurd and baseless miracles that have been extant among Christians since old times (W. Michim: Alterations and Authenticity of the Bible, Printed by Religious Society of the Punjab).

From the above tradition , one thing is obvious. There is some special relationship with the Date Palm tree with the birth of Jesus. Because such traditions were mixed up with irrational miracles, the Holy Quran described the real event to clarify the whole issue. An ordinary person may consider the description in the Holy Quran as random because after the birth, immediately followed is the prophethood of Jesus. However, when we look at the wrong traditions prevalent among Christians, it seems necessary that before the prophethood of Jesus his human nature should be proved and the myth of his divinity should be repudiated. Therefore, the Holy Quran gives detailed account of his birth and afterwards mentions his prophethood.

The facts are that when Mary became pregnant, Joseph, her husband objected and said that the child was not his. Then, he saw in dream being commanded to bring Mary home and that what she was claiming was true. While husband felt satisfied after his dream and understood that his wife was not immoral, no one could stop the tongues of people wagging in the city. Everyone who heard about her pregnancy, said that the child was not of her husband. No husband can tolerate that his wife should be called immoral. From the fear such disrepute, Mary remained inside the house for the first few months while the pregnancy was not very visible; but it was becoming obvious, they went away to some far off place where the child was born. At the time of nativity, they were staying in a place, outside the town, where Dates Palms were abundant because they wanted to avoid unnecessary

enquiries. That is why the Holy Quran mentions Mary's vow of silence as well.

Luke wanted to avoid any objections that Joseph and Mary were afraid of people's objections despite having seen Divine signs and miracles; at the same time, he could not ignore the fact that Mary and Joseph had gone away to a distant place. To cover himself, he invented the excuse that they had travelled to get the name of the child included in the census and not to hide the birth of the child. At the same time, he has added many miracles in his text.

On the other hand, the holy Quran has mentioned purely the natural sentiments that occur at such time; and has said that Mary and Joseph went away to a far off place to avoid any taunting from their people. When the labour-pains started, Mary felt not only the pain of child birth but also thought of the censure that she may get from the people. Such thoughts, naturally made her wish that she had died before this birth. There was no one, her mother or any helper, near her to assist. It was an extremely traumatic time made worse for being the first birth. At such a time, it is quite natural to utter such words of despair.

At this critical juncture, Allah the almighty came to her aid and guided her to ;pull the trunk of the Date Palm tree towards her, to support herself as well as to have some ripe fruit to eat. Then she was informed, through an angel, about a spring of water. All this Divine assistance provided her with the necessary diet that is needed at such a time and she was also given guidance and instructions that were necessary.

The purpose of giving these details is to explain that Jesus the Messiah was born just like other human beings and his mother suffered the birth-pangs

like any other mother and she was extremely upset and disturbed. At that moment, Allah the almighty, who is a real consoler and comforter, taught her the easy way to overcome her difficulties and relief from pain. At the same time, Allah the almighty told her to take a vow of silence to avoid having to answer any awkward questions about herself and her child. Silence also helps physical recovery.

It was vital to give these details to refute the generally held belief that a child cries at the time of his birth because of the touch of Satan and that Jesus did not cry and, therefore, he was not touched by Satan and that this is the evidence of his divinity. The Quranic description counters the assumptions that led to the wrong belief in the status of Jesus. After all, how can a child born of a woman become God or son of God?. That child will always be known as the child of his mother, and in this case, son of Mary. That he is granted the nearness of God and status of a prophet later on is only due to the beneficence of God.

Travels Before and After the Birth:

Allah the Almighty says in the Holy Quran:

“And relate the story of Mary as mentioned in the Book, when she withdrew from her people to an eastern place;

And screened herself off from them,”(Ch.19; 17-18)

During her spiritual striving, an angel gave her the glad tidings of fatherless birth of a son:

“So she conceived him and withdrew to a remote place.” (Ch.19; 23)

So Mary went to a far off place to hide the pregnancy and to avoid becoming a target of scandal from her people.

East carries special significance with Jews and they consider east as sacred and they build their places of worship facing eastward.

Luke mentions this travel but the reason he gives is to enroll in the census:

“In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrolment, when Quirin-i-us was governor of Syria. And all went to be enrolled, each to his city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David to be enrolled with Mary, his betrothed, because she was child.”
(Lk 2; 1-6)

It is strange that when we study the history of Roman period, we do not see any mention of census around the time of birth of Jesus. Josephus, the well-known historian of that period, writes that the first census took place in 7AD and there was no census seven years before that counting. He further writes that this census was a strange event for the Jewish people and they were wondering why this census is being carried out and what could be the purpose? Had there been another census seven years earlier, the Jews wouldn't have wondered about it.

We also note from history that at the time of death of Herod, the governor of Syria was Constilius Varus and not Quirin-i-us. Roman history tells us that before that Sentonius was the governor who preceded Titus. The former governed from 9BC to 6 BC and the latter is dated in 10BC.

The above historical facts establish that from ten years before the birth of Jesus to the death of Herodotus I, there was no governor of Syria by the name of Quirin-i-us. This contradicts the statement of Luke; and Josephus

Cvclearly states that no census took place during that period. We can only assume that Luke got the historical events mixed up or he deliberately tried to cover up the desire of Joseph and Mary to migrate to avoid any slanderous talk about the family. Whatever the reason, it is not easy to hide historical facts which are bound to become evident by passage of time.

The truth is that the Holy Quran has tried to present the real and natural facts that the Bible has tried to show as supra-natural events. Even the Christian religious scholars cannot help but admit that the redactors of Bible have tried to avoid the facts and have described baseless miracles (*Alteration and truth in the Bible by W. Michin; Pub. Punjab Religious Society, Lahore*).

The question arises as to how long the family stayed in Bethlehem after the birth of Jesus? Had they gone back immediately after the birth, the objection would have remained as to how the child came about five months after Mary came to Joseph's house. If they had gone back after none months, people would have recognized the new born was nearly five month old. There was only one way to cover this up; and that was to stay away for few years because it is difficult to assess the age of a grown up child. It is, indeed, a fact that they stayed in Bethlehem for many years. Luke mentions: *"Now his parents went to Jerusalem every year at the feast of the Passover."* (*Lk 2; 41*)

Bethlehem is ten to twelve kilometers from Jerusalem, Therefore it was not difficult for them to travel that distance every year. However, if we accept the account of Matthew that after they went to Egypt after the birth of Jesus, it sound improbable that they went to Jerusalem from Egypt every year for the feast of Passover. After all, the travelling facilities were not easy to come

by. Also, the travel to Egypt has not been mentioned anywhere except in Matthew. Whereas Luke says:

“It seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theoph’ilus that you may know the truth concerning the things of which you have been informed.” (Lk 1; 3,4)

The Egyptian episode does not seem to be true because the Gospel of Luke was redacted after Gospel of Matthew. The mention of travel to Egypt by Matthew was in front of Luke and yet he does not corroborate that episode. It is also possible that the redactors of Gospel of Matthew might have added the Egyptian travel to give Jesus resemblance with Jacob. As is stated:

“Now when they had departed, behold, an angel of the Lord appeared to Joseph and said, “Rise, take the child and his mother, and flee to Egypt and remain there till I tell you; for Herod is about to search for the child, to destroy him.” And he rose and took the child and the mother and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt have I called you.” (Mt 2; 13-15)

Then he writes

“Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and that region who were two years old or under, according to the time he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah:

*A voice was heard in Ramah,
Wailing and loud lamentation,
Rachel weeping for her children;
She refused to be consoled, because they were no more.*

But when Herod died, behold, an angel appeared in a dream to Joseph in Egypt, saying, “Rise, take the child and his mother, and go the land of Israel, for those who sought the child’s life are dead.” (Mt 2; 16 20)

The prophet Hosea writes in his Book:

*“When Israel was a child, I loved him, and out of Egypt I called my son.”
(Hos 11: 1)*

Matthew might have thought of the above statement as a prophecy and tried to apply on Jesus. In fact, this is not a prophecy but only an account of the return of Bani Israel from Egypt to the Promised Land. This makes the account given in the Gospel of Matthew as doubtful and speculative.

In fact, the travel of Jesus to Egypt and his returns; as well as killing of children by the order of king Herod, are all non-existent events mentioned by Matthew; since Luke, John or Mark do not support this statement. In fact they do not mention it at all in their Gospels. We can only presume that Matthew included these events to justify the prophecy of Jeremiah:

“Thus says the Lord: “A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children, she refuses to be comforted for children, because they are not.” (Jer 31; 15)

The above is actually a poetic description of the exile of the tribes of Bani Israel that Matthew mistakenly took to be a prophecy and associated it with Jesus. If this had really happened, it would have been considered a famous event and, at least, Josephus would have mentioned it. Silence of the famous historian, Josephus, on this issue is a proof enough that this event is an invention of the mind of the redactor of Matthew’s Gospel. Neither any massacre of children took place, nor did Jesus or his family flee to Egypt to escape Herod. Strangely enough, even the angel seems to have made a

mistake by informing the family that ‘the danger is over and it is safe to go back to Bethlehem’.

It is stated in Matthew:

“But when Herod dies, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.” And he rose and took the child and his mother and went to the land of Israel. But when he heard that Archela’us reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream, he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, “he shall be called a Nazarene.” (Mt 2; 19-23)

It is pity that the redactor of Matthew’s Gospel has made repeated mistakes. It is as if the angel made a mistake and corrected himself by informing Joseph not to go to Israel but to Galilee, and to justify all this, the prophecy of “He shall be called a Nazarene.” is added. We can see that unnecessary prophecies have been attached to justify mistaken accounts that do not exist in history.

THE PLACE AND DATE OF BIRTH OF JESUS

From the description given in the Holy Quran, we can deduce that Jesus was born in a place where Dates were abundant, it was the ripening season and the topography of the land was uneven and craggy. The Holy Quran states: *“Then the angel called her from beneath her, saying, ‘Grieve not! Thy Lord has placed a rivulet below thee;*

And shake towards thyself the trunk of the Palm-tree; it will drop upon thee fresh ripe dates;

So eat and drink and cool thine eye. And if thou seest any man,. Say, ‘ I have vowed a fast to the Gracious God: I will therefore not speak this day to any human being.’ (HQ: 19; 25-27)

The Bible also mentions a land and town with Date Palms. The Lord shows Moses from Mount Nebo, “*The Nageb and the Plain, that is valley of Jericho the city of palm trees as far as Zo’ar.*” (**Deut 34; 3**)

In Judges, it is mentioned:

Then the descendants of the Kenite, Moses’ father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah which lies in the Nageb near Arad.” (**Judg 1; 16**)

Arad, that is mentioned here, is approximately one hundred and sixty kilometers from Bethlehem and the land in the North has abundance of date palms. The land of Bethlehem resembles the land of Arabia in many respects, therefore, the existence of date-palms in the area is quite conceivable two thousand years ago when this land was not as built up as today. Bethlehem is 2350 ft. above sea-level and has green valleys all around it and is one of the most beautiful part of Judah. There are two or three natural springs in this valet known as Solomon’s Springs and water to the city is provided from these springs. It used to be collected in a reservoir, known as Solomon’s reservoir, through aqueducts, There is also a spring in about seven hundred kilometers south east at an incline in the valley.

When Mary went to Bethlehem, instead of staying in the city, she went and stayed in the suburbs, as Like says:

“And in that region there were shepherds out in the field, keeping watch over their flocks by night.” (Lk 2; 8)

Mary went in the suburbs of Bethlehem and stayed at a sloping place where there was a fount in the depression. When she became restless with birth-pains, the angel called her from the fountain: *“saying, ‘Grieve not! Thy Lord has placed a rivulet below thee;” (HQ: 19, 25)*

That was a suggestion from the Lord for her to go down to the rivulet, hold on the date-palm tree for support during the birth; as well as shake the tree to get the ripe dates for food. It is recorded in The Muslim World:

“Mary gave birth outside the town is more confirmable to the Holy Quran. E.F.F. Bishop suggests that the streamlet or rivulet was Pilots aqueduct at Bethlehem.” (The Muslim World; vol. 3, p. 189)

Having established the place of birth of Jesus, it remains to establish the date of birth. The difficulty is that Christianity says that Jesus was born on 25th December; Luke suggests that Caesar held a population census at that time for which Joseph and Mary went to Bethlehem from Nazareth and Jesus was born while they were there.

However, the Holy Quran tell us that Jesus was born in summer and not in winter. It was the season when dates ripened in the land of Judah. It is a fact that the dates ripen in Palestine much later around the month of August or September; whereas, the month of December is month of severe cold, mist and rain. John. D. Davis, in his Bible Dictionary, under “year” gives a map of comparison of Jewish calendar with Gregorian calendar. It also shows which crops and fruits are ready in which month in Palestine. From this comparison, we note that the sixth month of Jewish calendar is called ELUL and it is equivalent of the month of September. Under the column of

‘season’, it is explained that in the month of September, dates and summer figs ripen and are ready to be picked. The dictionary suggest the month of September as a rough estimate. It could very well be August or September.

See Peak’s Commentary of the Bible, p. 117 (1962)

From the statement of Luke, it also seems that in those days, *‘the shepherds were out in the field taking care of their flocks’*. It is evident that it can only be the summer season because they might not have been able to do so in winter. Luke also records:

And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in the manger, because there was no place for them in the inn.” (Lk 2; 7)

It is obvious that even an ignorant mother would not leave her new-born outside in a manger in the cold of winter weather. Instead, she will wrap it and keep it in a warm place so that the child does not get ill. The action of Mary confirms that it was summer season and leaving the child in the open could not be harmful.

The Christian researchers are also aware of this historical mistake and accept that, perhaps, this mistake crept in later. It is also accepted that the Eastern Churches started celebrating the birthday of Jesus on sixth January from third or fourth century; while the Western Churches started to celebrate Christmas on the 25th December from the second half of fourth century.

In Peaks Commentary of Bible, A.J.Grew, the Principal Commentator of Luke’s Gospel comments on the statement *‘the shepherds were out in the field taking care of their flocks’*. He agrees that *“The season would not be December and our Christmas day is a comparatively later tradition found first in the West.” (Peaks Commentary of the Bible; p.272)*

Stewart maintains that Jesus was born in September or October. He writes:
“From an Angore temple inscription and a quotation in an Chinese classic, which speaks of the Gospel story reaching China in 25 A.D., puts the birth of Jesus around 8B.C. in September or October. (Peaks Commentary of the Bible; Pub. Thomas Nelson and Sons Ltd., p. 987)

Extremely important revelations have been made by Mirza Ghulam Ahmad , the Messiah and Mahdi, about the escape of Jesus from the crucifixion and his subsequent migration to Palestine and to the East. (*Jesus in India by Mirza Ghulam Ahmad of Qadian.*)

The Holy Quran was the first to clarify this issue. It is stated:

“And We made the son of Mary and his mother a sign, and gave them shelter on an elevated land of green valleys and springs of running water.”(HQ: 29, 51)

Similarly, Barns suggests:

“No certain proof exists that Jesus was born on the 25 December. If we are to trust the Gospel of Luke that ‘the shepherds were out in the field taking care of their flocks’ around Bethlehem, then the birth could not have happened in the winter season. Because, in Judah, the temperature drops at nights and in the mountain areas, snow-fall is a usual occurrence It seems that our Christmas day was determined approximately 300 years later and after a great deal of debate,(Bishop Barns, Rise of Christianity, Longman Green).

The statements of Christian scholars and commentators, not only support the Quranic description but prove the truthfulness about the birth of Jesus. It

becomes evident that that Christmas Day is much later invention. Indeed, when Paul started creating undue flexibility in the Christian faith to make it attractive for the gentiles, it was natural the festival in vogue in different nations would, somehow, find their place in Christian religious traditions. 25 December was considered a sacred date in the pagan traditions; and considering the popularity of that date, the Christian hierarchy made that day as the birthday of Jesus so that the gentiles would continue to celebrate that day with the same fervor but with religious conviction. The details of this change and the background of how it came about, is supported in Christian literature. Mention of few would not be out of place:

- 1. Encyclopedia Britannica (under ‘Christmas’)**
- 2. Chamber’s Encyclopedia (under ‘Christmas’)**
- 3. Peaks Commentary of the Bible (p. 632)**
- 4. Rise of Christianity (p. 79)**

There was a great deal of difference of opinion in the Church on the subject date of birth of Jesus and many dates were suggested. Some suggested March and April other April and May and even the month of January was suggested. All this is explained in the Encyclopedias mentioned above. The Holy Quran settled that issue and Allah the almighty described that it was the summer season when dates ripen in Palestine. In fact the dates are so ripe that they fall by shaking the branches of the trees. That month is either **August or September.**

THE NAME OF MESSIAH:

If we look at the names given to Jesus, by the Holy Quran and the Bible, we notice disagreement immediately. But, it is important to keep in mind the

historical aspects, linguistic variations and the efforts of the scholars of both scriptures to do justice to this issue.

NAME OF THE MESSIAH IN THE HOLY QURAN:

Following are the ten verses where the name of the Messiah is mentioned in the Holy Quran. Allah the Almighty says:

-*And We gave **Isa, son of Mary**, clear proofs and strengthened him with the Spirit of holiness.....(2; 254)*
- *When the angel said, ‘O Mary, Allah gives thee glad tidings of a son through a Word from Him; his name shall be **Messiah, Isa son of Mary**’ (3; 46)*
- *O People of the Book! Exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, **the Messiah Isa, son of Mary**, was only a Messenger and His Word(4; 172)*
- *Surely, **the Messiah** disdains not to be a servant a Allah nor do the angels who are near to Him.....(4: 173)*
- ***The Messiah, son of Mary**, was only a messenger; surely messengers like unto him had passed away before, and his mother was a truthful woman. They used to eat food(5; 76)*
- *When Allah will say, ‘**O Isa, son of Mary**, remember My favour upon thee and upon thy mother*’ (5; 111)
- *When the disciples said, ‘**O Isa, son of Mary**, is thy Lord able to send down to us a table spread with food?’”(5; 113)*

- *Said Isa, son of Mary, ‘O Allah, our Lord, send down to us a table from heaven’ (5; 115)*
- *That was Isa, son of Mary. This is the statement of truth concerning which they entertain doubt. (19; 35)*
- *And when Isa came with clear proofs, he said, ‘Truly, I have come to you with wisdom and to make clear to you some of that about which you differ. So fear Allah and obey me.’ (43; 64)*

Isa seems to be the inverted form of Hebrew word ‘Yasu’. Jesus is the Greek form of Josua or Jesua. (*Enc. Bib*)

‘Son of Mary’ is a surname of Isa, known in Arabic as ‘Kunyah’. Isa has been called ‘son of Mary’ probably because, being born without the agency of a male parent, he could only be known after his mother.

NAME OF THE MESSIAH IN THE GOSPELS:

- *The book of the genealogy of **Jesus Christ**, the son of David, the son of Abraham. (Mt 1; 1)*
- *She will bear a son, and you shall call his name **Jesus**, for he will save his people from their sins. All this took place to fulfill what the Lord spoken by the prophet; “Behold a virgin shall conceive and bear a son, and his name shall be called “**Emman-u-el**”. (Mt 1; 21-23)*
- *But knew her not until she had born a son, and he called his name **Jesus**. (Mt 1; 25)*
- *And he went and dwelt in a city called Nazareth that what was spoken by the prophets might be fulfilled, “He shall be called a Nazarene) (Mt 2; 23)*

- *And over his head they put the charge against him which read, “This is **Jesus the king of the Jews.**” (Mt 27; 37)*
- *The beginning of the gospel of **Jesus Christ**, the son of God. (Mk 1; 1)*
- *He came to Nazareth, where he had been brought up; and he went to the synagogue as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of prophet Isaiah. He opened the book and found the place where it was written, “The spirit of the Lord is upon me because **he has anointed me** to preach good news to the poor” (Lk 4; 16-18): **anointed one = Messiah.***
- *He first found his brother Simon, and said to him, “We have found the **Messiah (which means Christos).** (Jn 1; 41)*
- *The woman said to him, “I know that **Messiah is coming (he who is called Christos)**; when he comes, he will show us all things.” **Jesus** said to her, “I who speak to you am he.” (Jn 4: 25,26)*

The Holy Quran gave him the name of Messiah, Isa son of Mary and uses the same names separately. His disciples, also, used to call him Isa and *Isa* was his personal name and ‘*Messiah*’ is his appellation. The gospels have used the name *Jesus* which is also a form of *Yasu* or *Josua*. The angel also told Joseph to call the new-born with the same name. The Jews used to address him as *Yasu* or *Jesus*. He, himself gave his name as *Jesus* or *Yasu*. His disciples also gave him the name of *Christos* or *Messiah* and he was known as *Christos* (Messiah) by the common people.

Gordon, in his book under the section of Jesus Christ, writes:

“Jesus is the name by which he was known on the earth. It is from the Greek form of old Hebrew name Joshua. Christ is a title rather than a name. The word Kristos is the Greek form of another Hebrew word Mashiach or Messiah which means the anointed one.” (The Book of Knowledge by Gordon Stewart (1955), The Waverly Book Co Ltd.)

As far as the names Messiah and Christos are concerned, there is no difference of opinion in the Holy Quran or the Gospels. The only difference is as to how the gospel names of Joshua or Jesus changed to Isa in the Holy Quran. The fact is that Jesus and his apostles belonged to Northern Palestine. In the Gospel the place is called Galilee. At that time, other people like the Armenians, Romans and Greek were also living in Galilee besides the Jews. The Jews, in Galilee, spoke Aramaic which varied slightly from what was spoken in Judea. Matthew states:

“After a little while the bystanders came up and said to Peter, ‘Certainly, you are also one of them for your accent betrays you.’ (Mt 26; 73)

This also shows that the language of Jesus and his apostles was slightly different in accent from the Judeans. It is mentioned, in the Concise Dictionary of Bible, that *‘the Galileans found it difficult to pronounce glottis words and their pronunciation was rural’*. Perhaps, this is the reason that Israelite priests considered Galilean Jews as commoners and uneducated. Mary received the glad tidings about the birth of Messiah in her own tongue. The Aramaic word Josua/Yasua, somehow, became Essa in the local accent. Just as the Arabic words *‘Jablut Tariq’* and *‘Ameerul Behr’* became Gibraltar and Admiral respectively in English language. Therefore, we can safely assume that in Mary’s lingua franca, Yasua was pronounced Essa and that she was given the glad tidings in the same language. To say that he was

named Jesus is without any reason or proof. However, the Gospels have been translated and redacted in different languages and in the process; the real name was not preserved. Nowadays, no Aramaic Bible is available anywhere. In the Greek Bible, old Greek name Josua or Joshua is mentioned, Syriac Bible uses al-Yusu and in Latin it changed to Yasu. In short, there are as many names as the editors and the translations. The most apt confirmation is available from the Bible Dictionary that states:

“It is surprising that even his name has not yet been explained with certainty” (Hasting: Bible Dictionary)

It seems that the early form of name Jesus in the Bible was Josua which changed to Yasu or Yoshua that changed, yet again to al-Yasu and al-Yasua and the Galilean pronunciation changed it to Essa. It can be concluded that the linguistic journey of Jesus started as Yasua and ended as Essa.

People in the land, where advent of the Messiah took place, used to pronounce Jesus or Josua as Essa. The angel gave the glad tidings to Mary in her mother tongue. It is a tradition of God that He addresses the recipient of revelation in his/her own tongue. The Holy Quran, once again, revealed to the world the forgotten name of the messenger from Galilee. Some of the supporting evidence is given below:

- Eusebius, who is considered to be the father of Church history, mentions some of the early sects which the religious scholars used to consider as Jewish sects. After the availability of the more historical evidence, they have changed their opinion. The extant opinion is that these are the names of Christian sects that were Aramaic. In other words, they were Christians who had converted from Judaism. Later on, Pauline Church declared them deviant. Notwithstanding the

conflict, they were Essaioe and Galiloe. (*Eusabius, Historica Ecclesiastca (English translation in Loeb Classical Library (1926)*

- Matthew Black mentions that Jewish disciples used to call the Messiah as Galiloe; and that the earliest name given to the disciples was Essaioe because they believed in Essa. (*Matthew Black (1961); The Scrolls and Christian Origins, pp.53,54.*)
- Fourth century Christian scholar, Epiphinious testifies that in the beginning Nazarenes were called Essaio; and it was only later that they were called Christians. (*Op cit.; p.72*)

From the above historical facts, it is safe to assume that the disciples of the Messiah, who were all Galilean, were called Essaioe because they believed in Essa. If we presume that the name was Jesus, then the disciples should have been referred to as Jesuits or by some other similar name. This evidence also suggests that the early Galilean Christians used to call the Messiah by the name of Essa which gave them the name Essaioe.

- “Although there are no manuscript of the Bible, in the mother tongue of Mary or son of Mary, the Mandians scriptures which are in the possession of Nestorian monks, are in the same language that Jesus used to speak. In those documents his name is mentioned as Essioe Messiah.” (*Encyclopedia of Religion and Ethics (London)*)

It must be remembered that the Mandians do not believe in the same Messiah whom they call Essaioe. They say that their messiah was Roman and claimed to be Divine. They do not believe in the Biblical Messiah. We are concerned here with what they believed in; our concern is only with the

fact that the old manuscripts use the word ‘Essioe Messiah’ which is similar to Essa in Aramaic.

- Parrinder mentions that the Nestorian Christians of South Syria and Arabia started calling El-Yasu as Essa:

“It is possible that the pronunciation of the Syriac word was varied by Nestorian Christians in southern Syria and Arabia. It seems that there is a monastery in southern Syria which as early as A.D. 571, bore the name of “Isaniya” of the followers of Jesus.” (Jesus in the Quran by Geoffery Parrinder, Sheldon Press; p.71)

Along with this statement, some references of the Syriac literature are also given in the margin. It shows that from the times of early Galilean Christians, the monastery was name named “*Isaniya*” associating it with *Essa or Issa* and that the Nestorian Christians never changed it. Because, in the Bible of the Nestorian Christians, the changing name is *al-Yasu*. It does not seem that it was only a change of pronunciation. The fact remains that the personal name of the Messiah was *Essa or Issa* and for that very reason they called their monastery *Isaniya*, i.e. worshipping place of the followers of Essa/ Issa.

- Similarly in the Tibetan monasteries, Notovitch has found records of the ‘unknown life’ of Jesus. Those old manuscripts mention, ‘The divine child to whom was given the name of Issa.’ (*Nicolas Notovitch (2002); Unknown Life of Jesus.*)
- Grew et al in their book mention that ‘Bhoshia Puranas’ (old Hindu sacred book), it is mentioned that the Messiah gave his name as Issa to Raja Shalban. (*Robert Grew and Joshua Pedro (1957); Jesus in Rome, last chapter*)

All the above evidence confirms that the name of the Messiah was *Issa*, Mary was given the glad tidings with this name and the early followers used to address him by this name and called themselves *Issaioe* and he became famous in East and West as *Issa and Yasu*.

It is important to look at the names given to the Messiah in the New Testament like *Immanu-el* and *Nazarene*. The redactor of the Gospel of Matthew tell us **(1: 23)** that God spoke to the prophet Isaiah and said, “Behold, a young woman shall conceive and bear a son and shall call his name Immanu-el.”

We come across a great difficulty when we see that according to the redactor of Matthew, while in pregnancy, Mary was informed by the angel, “She will bear a son and you will call his name Jesus. **(Mt 1; 21)**

The editor of Luke tells us, “*At the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he conceived in the womb.*” **(Lk 2; 21)**

The question arises that if the prophecy about Immanu-el was for Jesus, then why was he called Jesus and not Immanu-el? The other three syncretic gospels do not even mention the Immanu-el prophecy. It seems that the redactor of Matthew’s gospel was over enthusiastic in using the prophecy of Isaiah. This prophecy, in fact, was the birth of a son to prophet Isaiah which had already been fulfilled,

“*And I went to the prophetess and she conceived and bore a son.*” **(Is 8; 3)**

Similarly, the redactor of Matthew says that Jesus went to Nazareth to live so that what had been said by the prophets would be fulfilled. Now, one can search the whole of Old Testament and find no mention of this prophecy in any books of the prophets, nor has it been mentioned anywhere in the Old Testament that awaited Messiah will be called Nazarene.

CIRCUMCISION, SACRIFICE AND TRAVEL TO JERUSALEM:

It is written in the Mosaic dispensation:

“The Lord said to Moses, ‘Say to the people of Israel, if a woman conceives and bears a male child, then she shall be unclean seven days as at the time of her menstruation, she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised..... And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the door of the tent of meeting a lamb a year old for the burnt offering and a young pigeon or a turtledove for sin offering. And if she cannot afford a lamb, she shall take two turtledoves or two pigeons, one for the burnt offering and one for the sin offering.’” (Lev 12; 1-8)

According to this law of the Mosaic dispensation, the Messiah was circumcised and appropriate offerings were made. It is a shame that this sacred Abrahamic tradition that was covenant between patriarch Abraham and the Lord, was totally ignored by the Christians. As a result of this disobedience, the Lord transferred the covenant to the line of Ismail, the other son of Abraham. Hence, Muslims still follow the sacred Abrahamic tradition of circumcision. That the messiah was also circumcised, there is no doubt about it. As it is mentioned:

“And at the end of eighth day, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, ‘Every male that opens the womb shall be called holy by the Lord’) and to offer a sacrifice according to what is said in the law of the Lord, a pair of turtledoves or two pigeons.” (Lk 2; 21-25)

CHAPTER – III

The Young Life of Jesus son of Mary

The lives and the conducts of all prophets are exemplary throughout their lives; and all phases of their lives are spent according to the will of God Almighty. A well-known saying describes, ‘A prophet can be recognized in his childhood’. Similarly, it is said

Piety in the youth is custom of prophets,

Even a cruel wolf can become pious in his old age.

The days of youth are the days of advent of prophets when they charm the world by their good moral conduct. Everyone is usually a witness to their piety and these witnesses become evidences of the truthfulness of their claim of prophethood. Allah the almighty says in the Holy Quran:

“Say, ‘If Allah had so willed, I should not have recited to you, nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?’” (Holy Quran; 11: 17)

The Bible states it thus:

“Yet, even if I do judge, my judgment is true, for it is not I alone who judge but I and He who sent me. In your law it is written that the testimony of two men is true. I bear witness to myself, and Father who sent me bears witness to me. (Jn: 8: 16-18)

Therefore, it is a fact that the life of a prophet before his claim is a testimony of his truthfulness. We do not find any details of the young life of Jesus and before his claim to prophethood. The Encyclopedia Britannica writes under the section *Jesus Christ*:

“Any attempt to write a life of Jesus should be frankly abandoned, the material for it does not exist. It has been calculated that the total number of days in his life regarding which we have any record does not exceed 50.

In other words, the total recorded life of Jesus consists of only 50 days; and mostly those records are of his life after his claim. However, we can ascertain the life of Jesus in his youth through the following sources.

Mention of his life in his youth in the Holy Quran and the Bible.

Allah the almighty says in the Holy Quran:

“And he shall speak to the people in the cradle and when of middle age and he shall be of the righteous.” (3: 47)

“(The angel) said, ‘I am only a messenger of thy Lord that I may give thee (glad tidings) of a righteous son’.” (19: 20)

“Then she brought him to her people mounted. They said, ‘O Mary, surely thou hast committed a monstrous thing ! O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman !’ Thereupon, she pointed to him. They said, ‘How can we talk to one who is a child in the cradle?’ Jesus said, ‘I am a servant of Allah. He has given the Book, and has made me a Prophet; and He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and alms giving so long as I live; and (He has made me) dutiful towards my mother, and has not made me arrogant and graceless’.” (19: 28-33)

“..... his name shall be the Messiah, Jesus son of Mary, honoured in this world and in the next, and of those who are granted nearness to God.” (3: 46)

It seems from the above verses of the Holy Quran that Mary was given glad tidings of a son who was destined to live a long time and pass through his youth. The verses also declare that his young life would be pious as the verse 20 in chapter 19 calls him “*A righteous son*”. Thus the Holy Quran has clearly laid out the entire youthful period of Jesus, and told us that whatever people may say, the young life of Jesus was pure and pious.

“Speak to the people in the ‘cradle’ and when of ‘middle age’.” (3: 47)

Second matter to which the Holy Quran has drawn attention, is extraordinary speaking faculty of Jesus in the ‘cradle’ (*mehd*) and during his ‘middle age’ (*Kahl*). Thus the life of Jesus has been divided into periods. All Arabic lexicons are agreed that the ‘middle age’ (*kahl*) period starts after 30 years of age. Thus, we can deduce the ‘cradle’ (*mehd*) period is before and up to the age of 30. The word *mehd* has been used in the Holy Quran in different form:

“And equipped him with all necessary things.” (74: 15)

It seems that the idiomatic meaning of the word *mehd* can also be preparation, or in this instance ‘Period of preparation’; and the preparatory period (for a prophet) is the time of youth, because that is time when a man accumulates all faculties for the future. The word *mehd* has been used metaphorically in the Holy Quran to indicate the period of youth and does not really mean cradle. It only means when he was very young. The Holy Prophet of Islam was sixty years of age, the old age had set in; but when a Meccan delegate came to negotiate on the occasion of Hudaibiyyah, he kept on addressing the Holy Prophet as ‘child’ because he, himself was eighty years old. Thus when the elders of the time of Jesus remarked as to what they could converse with a ‘child who was born only yesterday’? Therefore,

the Jews comparing Jesus as a ‘child in diapers’ only reflects their pride in their age and knowledge and not the true age of Jesus.

The Bible mentions the extraordinary ability of Jesus in his young days to converse. He was only twelve years old when he came to Jerusalem with his mother. It is stated:

“After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers.” (Lk 2: 46-47)

It is evident that the period of *mehd* of Jesus mentioned in chapter 19 of the Holy Quran is 30 years of age when Jesus declared his ministry of prophethood. The meanings of the Quranic verses becomes evident only when they are translated in their proper context. Otherwise it may be understood that Jesus said the following from his cradle:

“(Jesus said) I am a servant of Allah. He has given me the book, ad has made me a prophet. And He has made me blessed wheresoever I may be, and has enjoined upon me Prayers and alms-giving so long as I live. (and he has made me) dutiful towards my mother, and has not made me arrogant and graceless. (19: 31-33)

Literally, these verses imply that Jesus, while in diapers, claimed that he was servant of God and had been appointed a prophet. Further declaring that he had been enjoined Prayer and alms-giving, makes the whole statement laughable if we do not translate in its proper context. How could he had been ‘dutiful to his mother’ when he himself was dependent on he.

If we associate all these claims with the period when Jesus was in cradle, our conclusion will be that Jesus was not a prophet when, in fact, he declared himself prophet, the Prayer and alms-giving was not compulsory for him due to his age and, yet, he claimed that he had been commanded to Pray and give alms. These contradictory statements cannot be associated with he has been declared ‘a pure servant’ that implies that he is not capable of lying. The objection that can raised with verse 28 of the same chapter, “*Then she brought him to her people, mounted.*” Does not mean in a cradle. The Arabic word used in this context has many meanings. For instance, in chapter 62, Allah the Almighty says:

“The likeness of those who were charges with the law of Torah, but did not carry out its commandments, is as the likeness of an ass carrying a load of books. ...” (62: 6)

The same word has been used in the above verse twice; first meaning *carrying out* commandments and second time, an ass *carrying* books. These Quranic idioms must be properly understood to understand the meanings properly. Hazrat Musleh Maud^{ra}, in his large Commentary of the Holy Quran, commenting on the verse “*Then she brought him to her people, mounted.*” Explains:

‘When Jesus declared his Prophethood, his mother came with him and supported his claim. Thus this word ‘*Carrying*’ can also mean supporting and encouraging someone.’

Thus, the verse under discussion does not mean that his mother was carrying him but she had accepted the teachings of Jesus and she supported him. The accusation in the Bible that Mary had not accepted Jesus as a prophet has been contradicted by this verse and shows that she accompanied Jesus and

kept on repeating, ‘I believe in the truthfulness of Jesus, and, yet you say that he is an illegitimate child. Talk to him and you will find out whether he is legitimate or not.’ In the New Testament, his declaration of prophethood and his preaching activities have been described in some detail. For example:

“And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

‘The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives and recovering of sight to the blind to set at liberty those who are oppressed to proclaim the acceptable year of the Lord.’

And he closed the book, and gave it back to the attendant and sat down and eyes of all in the synagogue were fixed on him. And he began to say to them, ‘Today, this scripture has been fulfilled in your hearing.’ And all spoke well of him, and wondered at the gracious words which proceeded out of his mouth; and they said, ‘Is not this Joseph’s son?’ (Lk 4: 14-23)

According to the New Testament, Jesus was born in the suburbs of Bethlehem which was the home of his legal father. After having been brought up by his maternal grandparent, as we have mentioned before, his mother brought him to Nazareth when he had already started the ministry of his prophethood; and his extra-ordinary conversation and preaching was

with his relations that is mentioned in Chapter 19 of the Holy Quran. Until then, he lived in Bethlehem in the suburbs of Jerusalem. Hazrat Musleh Maud^{ra} has said that, in fact, Mary stayed away for many years until Jesus reached the age of 30. Hazrat Musleh Maud^{ra} writes:

“When Allah the Almighty appointed Jesus to the august station of prophethood, his mother, Mary, brought him back to her people. It seems his relations were already probing about his past; and to make His signs prominent, Allah the Almighty revealed the secret.”

(Large Commentary of the Holy Quran: 1st edition, p.199)

Of Jesus Taking Baptism at the Hands of John the Baptist

From the very beginning, Jesus had been educated in Mosaic Law and he remembered the excerpts from the Old Testament by heart and he used to often quote those in his conversation, as is recorded in the synoptic Gospels. For example:

“After receiving baptism, Satan kept on trying him and he repeatedly used the teachings from the Old Testament in his defense. Although Satan was not a Jew, he kept on arguing with him.” (Mt 4: 1-4)

Similarly, in both the Talmud of Jesus, Pasachin VI- 12, and in the Talmud of Bab, Pasachin 66.9 (First published in the USA and Canada and later produced in Jerusalem), it says:

“Halliel was the true master of Jesus”

In other words, Halliel, who was the founder of a sect in Judaism, was also a teacher of Jesus; or that Jesus gave preference to the teachings of the sect of Halliel in which he was instructed and he was a strict follower of the Mosaic Law and spent his life in piety and righteousness. Therefore, when

he saw that John was baptizing for the sins of the past, he hastened to take the baptism at the hands of John so that he could achieve the nearness of God; and later, he spent some time in the desert undergoing spiritual exercises. He was tried by Satan as well; but because he had taken baa't at the hands John, the prophet of God, and had benefited from his company, he succeeded in his trial against Satan and continued to advance in his spiritual exercises and righteousness. One can see from all his efforts that he had been following the Divine Sharia and used to act on those injunctions in all matters even before his prophethood. That is why, he instructed others in no uncertain manner:

“And he said to him, ‘Why do you ask me about what is good? If you would enter life, keep the commandments’.” (Mt 19: 17)

Thus, in the spirit of expiation of his previous life, he took baptism at the hands of John the Baptist. As is written,

“In those days, came John the Baptist preaching in the wilderness of Judea, ‘Repent for the kingdom of Heaven is at hand’. For this is who was spoken of by prophet Isaiah when he said, “The voice of one crying in the wilderness: prepare the way of the Lord, make his path straight.” Then went out to him Jerusalem and all Judea and all the region about the Jordan and they were baptized by him in the river Jordan, confessing their sins.....Then Jesus came from Galilee to the Jordan to John to be baptized by him And when Jesus was baptized, he went up immediately from the water and, behold, the heavens were opened...” (Mt 3: 16)

And Mark describes it this way:

“John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea and all the people of Jerusalem; and they were baptized by

him in the river Jordan confessing their sins..... In those days, Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came out of the water, immediately he saw the heavens opened.....(Mk 1: 4-10)

Luke mentions:

“The word of God came to John the son of Zachariah in the wilderness and he went into all the region about the Jordan preaching a baptism of repentance for the forgiveness of sins..... Now, when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened.....”(Lk 3: 2-21)

The fact is that the spiritual advancement of human beings is progressive. Jesus attained his spiritual advancement gradually as did John the Baptist. After John the Baptist was martyred, Jesus was blessed with prophecy by God Almighty and he announced the Gospel.

The Consort of Jesus son of Mary:

It was not compulsory in the teachings of Jesus for monks to live in isolation. It was only optional and temporary necessity. As Jesus has said, *“But he said to them, “Not all men can receive this saying, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He, who is able to receive this, let him receive it.” (Mt 19: 11,12)* Before this, he had already said that God had created man and his wife as one body: and whom God had joined, let no man should separate. He has prohibited divorce on minor issues. He liked marriage and called it ‘joining

by God. Since the apostles of Jesus were usually on missionary journeys, it was difficult for them to take their wives. Therefore, they had to adopt celibacy as a temporary measure. The other Christian mystics and saints adopted this mode of life permanently. As the **Holy Quran** states:

“Then we caused Our Messengers to follow in their footstep; and we caused Jesus, son of Mary, to follow them and we gave him the Gospel. And we put compassion and mercy in the hearts of those who followed him. And monasticism they invented – We did not prescribe it for them – for seeking of Allah’s pleasure, but they observed it not as it should be observed. Yet, we gave those of them who believed, their due reward but many of them are rebellious.” (57: 28)

Jesus knew the difficulties and problem that could occur in a celibate life. Therefore, he said about not marrying that everyone could not expect it. Jesus continued to preach to men and women with the true religion because he wanted to reform them. The Jews were always after him looking for any fault in his morals or character to publicise it. To prove an exemplar to others was also the need of the time. In the first instance, the messengers keep themselves totally clean from any accusations and made sure that no one could have an opportunity to cast any aspersions on their characters. We notice that people accused him of preaching openly to men and women. As is mentioned:

“So Pilate went out to them and said, ‘What accusation do you bring against this man?’ They answered him, ‘If this man were not an evildoer, we would not have handed him over.’ (Jn 18: 29, 30)

It is also written about Jesus that women used to be around him and occasionally he had to meet women of doubtful character. Luke says:

“And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee’s house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee who had invited him saw it, he said to himself, ‘If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.’” (Lk 7: 37-39)

Again, it is written,

“Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and some women who had been healed of evil spirits and infirmities: Mary, called Mag’dalene, from whom seven demon had gone out, and Jo-an’na, the wife of Chu’za, Herod’s steward, and Susanna, and many others, who provided for them out of their means.” (Lk 8: 1-3)

Under such circumstances, it was essential for Jesus to be a married man so as not to give any occasion for doubt about his scruples. Indeed, it was so: and Mary Mag’dalene, who has been referred in the Bible to have such a close relationship with Jesus, and who expressed herself with such passionate feelings, makes one to believe that she was married to Jesus.

Otherwise, no Prophet would ever allow an unmarried women so near him as to compromised his spiritual purity and provide a questionable example for the society. The Bible narrates:

“Standing by the Cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Mag’dalene.” (Jn 19: 25)

It is obvious that at such a vital and sensitive occasion, only the closest relatives would be near him and that included Mary Mag'dalene. Then it is stated:

“Now, on the first day of the week, Mary Mag'dalene came to the tomb early, while it was still dark,But, Mary stood weeping outside the tomb.They said to her, ‘Woman why are you weeping?’ She said to them, ‘Because they have taken away taken away my Lord Saying this she turned around and say Jesus standing, but she did not know that it was Jesus. Jesus said to her, ‘Woman, why are you weeping? Whom do you seek?’ Supposing him to be the gardener, she said to him, ‘Sir if you have carried him away, tell me where you have laid him, and I will take him away.’ Jesus said to her, ‘Mary!’ She turned and said ti him in Hebrew, ‘Rab-bo’ni’ (which means Teacher)” (Jn 20: 1-16)

It is important to realize the reaction of Mary Mag'dalene. To be so disturbed and go to the tomb so early in the morning and to weep uncontrollably and ask Jesus, who was disguised as a gardener, the whereabouts of Jesus and to lay claim on Jesus that she could take him away. The emotional response and laying personal claim on Jesus, can only be the reaction of a close relative like a wife. When Jesus addressed him in an intimate manner and said, ‘Mary!’, she immediately recognized the tone as if it was the usual to addressed like that at home every day. All these are strong reasons to believe she was the consort of Jesus and used to be with him all the time, everywhere.

Latest archaeological finds in Egypt confirm our view. The Bible discovered there clearly states that Mary Mag'dalene was joined in wedlock with Jesus. The book of Apostle Phillip (Kissinger Publishing Co, 1932) clearly states:

“There were three who walked with the Lord at all times. Mary, his mother and her sister and Mag’dalene, whom they called his consort. (107:5)

Jesus at the Ka’aba

According to the Bible, Jesus received Prophecy at the age of thirty. He preached for few years and then the crucifixion took place. After surviving the ordeal of crucifixion, he migrated towards Eastern countries and continued to preach the Gospel in the East. It is mentioned in the Book of Mark of Ethos version (Dictionary of Christ and the Gospel by Hastings; under Mark. Published McMillan Co. 1953):

“And Jesus personally appeared in the East.”

Although crucifixion of Jesus at the age of thirty four becomes doubtful from the statement of two Apostles in the Bible and it seems that this event took place when Jesus was forty five or forty six years and then he migrated towards the East. It is certain that crucifixion did not take place suddenly. The case against him must have been running in the Civil and Religious Courts for some time and it is also possible that he might have been recipient of prophecy at the age of forty, as is the Divine tradition. For a few years he must have faced court cases and, at the end, after surviving the crucifixion, he migrated to the East towards Kashmir. (see Jesus in India by Mirza Ghulam Ahmad. Published by Al-Shikatul Islamia, London)

In John it is mentioned:

“The Jews then said to him, ‘What sign have you to show us for doing this?’ Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’ The Jews then said, ‘It has taken forty six years to build this temple, and will you raise it up in three days?’ But he spoke of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this: ..” (Jn 2: 18-22)

Again, John says:

“Your father, Abraham rejoiced that he was to see my day; he saw it and was glad. The Jew then said to him, ‘You are not yet fifty years old, and have you seen Abraham?’” (Jn 8: 56,57)

It is also mentioned in the traditions of the Holy Prophet of Islam that Jesus lived to an age of one hundred and twenty years.

“Surely, Jusus son of Mary lived to one hundred and twenty years”

(Muwahab al-Dunia Qastalani, Vol. 1, p.43; pub. Darul Maarif, Lebenon.)

Prophet Jesus was the forerunner of the Holy Prophet of Islam and one of his purpose of coming was to give the good news of the advent of a great prophet. He lived a long time and travelled the world and finding the dispersed people of Bani Israel, informed them that the Kingdom of Heaven was near and stressed that when the advent took place, they should affirm him and to follow him. It is, therefore, not strange that those who rejected Jesus, they also rejected the Holy Prophet of Islam; and those tribes that accepted Jesus, also understood the message of the Holy Prophet of Islam and accepted him without any hesitation.

It is inconceivable that Jesus did not visit Ka'aba. It was, after all, the House of God that his ancestor Abraham had built. How could it be that he hadn't paid his respects to the place where the Inheritor of the Prophecy was to be born? It was also one of his duties to impress the reverence of Ka'aba in the hearts of the Jews and also to inform them about the advent of a grand Prophet in that land – a prophet that had been mentioned in the earlier scriptures.

John the Baptist, in Revelations (Apocalypse), describes:

“Then, I saw a new Heaven and new Earth; for the first heaven and the first earth had passed away and the sea was no more. And I saw the holy city, New Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband.” (Rev: 21, 1-2)

In this revelation, old heaven and old earth stand for Mosaic dispensation and the people of Bani Israel respectively; and new Jerusalem stands for the Mecca the center of new dispensation.

He continues, describing the new Jerusalem

“And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb (Jesus) were inscribed.”

(Rev: 21, 14). Here, New Jerusalem means Mecca.

The Holy Prophet of Islam was also shown the same spectacle as that of John the Baptist. The Holy Prophet said,

“Seventy prophets have passed in this valley of Mecca before me. They used to recite prayers of pilgrimage in different wordsThe words of the prayer that Jesus used to recite were, ‘I am present! O my Lord, I am your servant, I am born of a women who is your servant, she was born of

two human beings who were your servant.s, I am present, O Lord I am present.” (Akhbar Mecca by Azurqi: Darul Maarif, Beirut Lebanon, pp. 223, 236-238)

There is another tradition of the Holy Prophet that mentions that the apostles of Jesus also performed pilgrimage and that they were bare-footed.

In Sirah by Ibne Hisham, is described what happened during the rebuilding of Ka’aba,

“I was told that Quraysh found in the corner of the foundation a writing in Syriac. They could not understand it until a Jew read it for them. It was as follows:

‘I am Allah, the Lord of Bakka, I created it on the day I created heaven and earth and formed sun and moon, and I surrounded it with seven pious angels. It will stand while it’s two mountains stand, a blessing to the people with milk and water.’ (Life of Mohammad, translation of Ibn Ishaq’s Sirat Rasulallah by A. Guillaume; pp. 85-86, Oxford University Press, 1967)

Ibne Hisham continues, that Lyath b. Abu Sulaym alleged that they found a stone in Ka’aba forty years before the prophet’s mission, containing the inscription:

“He that soweth good shall reap joy, he that soweth evil shall reap sorrow: can you do evil and be rewarded with good? Nay, as grapes cannot be gathered from thorns.” (Op cit: p. 86)

From the inscription on the tablets, it seems that it was a prayer or a hymn of a Christian pilgrim. It is also coincidental to find a quotation from the Gospel

cf. Mt. 7. 16. (*Are grapes gathered from thorn, or figs from thistles?*)

Syriac was the language that the early Christians used. From these prayers in Syriac, it is obvious that the early Christians held great respect and reverence for Ka'ba, the House of God.

A collection of Syriac Hymns was in the possession of early generation of Christians which they used to sing in their temples. In those Hymns, it is Jesus who is addressing the world. In the fourth hymn, a House of Allah is mentioned which resembles, 'The First House built for the People.' It is written:

"O Lord, no human can change your consecrated place and it is not possible that he could change it, and transfer it to another place, because he has no right to do so; for the house that you built, when nothing else had come into existence, is the greatest; and no other places that were smaller can take it's place. You have showered you love that is enriched with faith. Your deeds never fail, and your seeds never fail to bear the fruit. A moment of faith in you is the most precious. Therefore, there is none who put faith in your Mercy and suffered a loss. Your seal has been acknowledged and your creation has recognized it and your heavenly legions are protecting it. Let fall on us the droplets of dew and open the flood-gates of those fountains that can release milk and honey for us. How can you regret fulfilling what you have promised? The end is known to you; because when give, you give without limits." (***The lost Books of the Bible: Ode No. IV, Odes of Solomon***)

In these prayers, Jesus has described the superior status of the Ka'aba and has considered Jerusalem and other holy place as of lower status. His mention that 'Your seeds never fail to bear fruit' is referred to the patriarch Abraham. That Abraham built this house and your promises about his

progeny will be fulfilled; and Abraham faith in your Mercy and his faith could not go unrewarded.

Then Jesus talks of his great mission entrusted to him viz tp give the glad tidings of the advent of the Holy Prophet Mohammad; and, mentioning the word “Seal” (of the Prophets), Jesus says that he has given the glad tidings and that Your Creatures have understood it and, therefore, he has fulfilled his mission and duty. He supplicates to Allah the almighty:

“Reward me with your blessings and bestow upon me the abundance of your spiritual milk and honey. Bring the times close so that Your promise is fulfilled (of the advent of the ‘Seal’ of prophets.”

Is seems as if these beautiful and touching verses were recited in the Ka’aba when had himself in the East, and his apostles in the West, had fully publicized the Gospel and had considered that their duty had been fully performed and their job was over, Therefore, Jesus presented himself in Ka’aba to make his submissions to Allah the almighty. He also performed the pilgrimage which was shown to the Holy Prophet in a revelation.

CHAPTER - IV

The Claim of the Messiah Jesus

About two thousand years ago, the land of Palestine was in the grip of tyranny and oppression. For a long period of time, a prophetic traditions in the lineage of Isaac, the son of Abraham had continued. However, at the time in question, the situation in Palestine among the Israelites had deteriorated:

“And remember when his Lord tried Abraham with certain commandments which he fulfilled, He said, ‘I will make thee a leader of men.’ And Abraham asked, ‘And from my offspring?’ God said, ‘My covenant does not embrace the transgressors.’” (HQ: 2; 125)

To warn the people, Allah the almighty, sent John the Baptist followed by Jesus son of Mary. According to the prophecies in the Old Testament, Jews were waiting for three personalities. As is written:

“And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, ‘Who are you?’ He confessed, he did not deny, but confessed, ‘I am not a Christ.’ And they asked him, ‘What then? Are you Eli’jah?’ He said, ‘I am not.’ ‘Are you the prophet?’ And he answered ‘No’ They said to him then, ‘Who are you? Let us have an answer for those who sent us. What you say about yourself.’They asked him, ‘Then why are you baptizing, if you are neither the Christ, not Eli’jah, nor the prophet?’ (Jn 1; 19-25)

This indicates that the Jews were waiting for three persons, Elijah, Messiah (Christ) and a prophet. Further details can be seen in the Old Testament in following references:

(Gen 49; 9): (Dan: 7; 13-14): (Dan 12; 5-13): (Is 60; 1-3): (Mal 4; 5)

The three person that were awaited for were considered to be prophets and not son of any God or the first-born of God. Jesus, son of Mary, declared John the Baptist as the awaited Alijah. As Jesus declared:

“For all the prophets and the law prophesied until John; and you are willing to accept it, he is Eli’jah who is to come. He who has ears to hear, let him hear.” (Mt 11; 13-15), (Mk 9; 11-13), (Lk 1; 15-17)

John the Baptist himself claimed that he was the forerunner to inform about the advent of the awaited Messiah. As it is recorded:

“Now a discussion arose between John’s disciples and a Jew over purifying. And they came to John (the Baptist) and said to him, ‘Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is , baptizing, and all are going to him.’ John answered, ‘No one can receive anything except what is given to him from heaven. You yourself bear me witness, that I said, I am not the Christ, but I have been sent before him. He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice; therefore this joy of mine is now full. He must increase and I must decrease.” (Jn3; 25-29)

Luke’s gospel describes:

“And he came to Nazareth, where he had been brought up; and he went to the synagogue as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written,

‘The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.

He has sent me to proclaim release to the captives and recovering of sight to the blind,

To set at liberty those who are oppressed

And to proclaim the acceptable year of the Lord.” (Lk 4; 16-19)

It is obvious from the above, that his real claim was that of a Messiah and, indeed, a Messiah was awaited at that time; and his mission was to inform the Israelites of the advent of a great Prophet from among Bani Ismail.

About whom, it is written:

“The Lord your God will raise up for you a prophet like me from among you, from your brethren (from the line of Ismail) – him you shall heed.”

(Deut 18; 15)

And when the Messiah gave this good news, he describes thus:

“Therefore, I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.” (Mt 21; 45)

The Jews used to feel offended at the thought that the Messiah was taking away the blessings of prophecy, which was their heritage, and was giving it away to another nation. Another reason was that Jews were waiting, like the Muslims of today, of a bloody Messiah who would free the Jews from the gentile oppression and would again set up the Jewish rule of law. That is why they called the Messiah as ‘Son of David’. For this reason Jews and the Roman government of the day misunderstood the significance of the Messiah and considered him false because he was not teaching bloodshed and revolution. That is why Jesus was very careful when he used this word. One time, the Pharisees asked him when the Kingdom of Heaven is likely to come and when would the Jews be freed from the yolk of gentile oppression. To make it clear to them, he would explain that God’s kingdom would not

be overt and people would not be able to point out its existence. However, he always felt pleased when someone recognized him as the Messiah:

- *“And Jesus went on with his disciples, to the village of Caesare’a Philippi; and on the way he asked his disciples, ‘Who do men say I am?’ And they told him, ‘John the Baptist, and others say Eli’jah; and others one of the prophets.’ And he asked them, ‘But who do you think I am?’ Peter answered him, ‘You are the Christ.’ And he charged them to tell no one about it. And he began to teach them.....”*

(Mk 8; 27-30)

- *And he said to them, ‘But who do you say that I am?’ And Peter answered, ‘The Christ of God.’ (Lk 9; 20)*
- *“The next day again John was standing with two of his disciples; and he looked at Jesus as he walked, and said, ‘Behold, the Lamb of God!’ The two disciples heard him say this and they followed Jesus..... One of the two who heard John speak and followed him, was Andrew, Simon Peter’s brother. He first found his brother Simon and said to him, ‘We have found the Messiah.’ (which means Christ). He brought him to Jesus. Jesus looked at him and said, ‘So, you are Simon the son of John? You shall be called Cephas.’ (Which means Peter)*

(Jn 1; 35-42)

- *“Now when Jesus came into the district of Caesare’a Philippi, he asked his disciples, ‘What do men say that the son of man is?’ And they said, ‘Some say John the Baptist, others say Eli’jah and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say I am?’. Simon Peter replied, ‘You are the Christ the son of the living God.’ And Jesus answered him, ‘Blessed are you Simon*

Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and upon this rock I will build my church, and powers of death shall not prevail against this. And I will give you the keys of the kingdom of and whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven. Then he strictly charged the disciples to tell no one that he was Christ.” (Mt 16; 13-20)

These extracts from the gospels, vividly show that Jesus has been addressed as Messiah (Christ). Only Matthew has added the words ‘*Son of God*’. The gospels also show that Jesus was understood by the gentiles to be a Messiah. In short, everyone considered him to be a Messiah. He was famous within the country and the nation as a Messiah; as in evident from the following:

- *“Pilate said to them, ‘Then what shall I do with Jesus who is called Christ?’” (Mt 27; 22)*
- *“Then they spat in his face and struck him; and some slapped him, saying, ‘Prophecy to us you Christ! Who is it that struck you.” (Mt 26;67, 68)*
- *“The woman said to him, ‘Sir, I perceive that you are a prophet. Jesus said to her, ‘Believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the father. The woman said to him, ‘I know that Messiah is coming (he who is called Christ); when he comes he will show us all things.’ Jesus said to her, ‘I who speak to you am he.’” (Jn 4; 19-26)*

The woman addressed him as a prophet because of his talk as a forecaster. When Jesus told the woman that worship of the father will be taken away from Jerusalem and time is coming when the true worship of the father will

take place somewhere else. The woman immediately replied that she knew that the advent of the Messiah is due, who will come and explain everything. Jesus, at once, told her that he is the Messiah and added that he was telling her the important news that he had been charged to give. In fact, Jesus used to speak of his mission in plain words with his apostles and disciples; but used to use the language of parables with common people:

- *“I have yet many things to say to you, but you cannot bear them now. When the Spirit of Truth comes, he will guide you into all the truth.”*
(Jn 16; 12,13)

Then, he warned his followers with these words:

- *“And Jesus answered them, ‘Take heed that no one leads you astray. For many will come in my name saying, ‘I am the Christ’.”*(Mt 24; 4,5)

Warning about the false prophets, he also gave signs of his second coming.

He explained that on his second coming:

- *“Immediately, after the tribulations of those days, the sun will be darkened and the moon will not give its light and stars will fall from heaven and the powers of heaven will be shaken; then will appear the sign of the Son of man in heaven”* (Mt24; 29,30)

Therefore, that ‘Spirit of Righteousness’ according to Jesus; and the ‘Seal of the Prophets’ according to the revelation of John the Baptist, appeared in the form of our master, the Holy prophet Mohammad (saw). The holy Prophet (saw), in turn, prophesied the advent of a Messiah and Mahdi and clearly stated the sign of the advent of the Messiah in a detailed tradition:

“Narrated by Mohammad ibn Ali that the Holy Prophet (saw) stated that there will be two (heavenly) signs for our Messiah and Mahdi and these signs have not been manifested for anyone since the creation of heaven and

earth. First sign is that the moon will be eclipsed in the first nights of the month of Ramadan (the legitimate nights when lunar eclipse can take place) and the sun will be eclipsed in the middle of the same Ramadan (the legitimate days when the solar eclipse can occur.” (Darul Qutni, pub. Maktaba Rehmania Lahore; p. 188)

The particular feature of this prophecy is that this event has been reserved only for the coming of the Messiah and Mahdi from the very beginning of the creation. Jesus son of Mary also prophesied the same sign for the reappearance of the ‘son of man’. Therefore, the Holy prophet of Islam (saw) verified the sign and iterated the prophecy. Hence, in 1894 exactly these two occurrences were manifested by heaven in favour of the spiritual son of the Holy Prophet (saw), Mahdi and Messiah, Mirza Ghulam Ahmad of Qadian in the month of Ramadan; and in 1895, in the same dates in the month of Ramadan this sign appeared in the other hemisphere. Just as the second coming of Elijah was fulfilled by the advent of John the Baptist; similarly, the second coming of Jesus son of Mary was realized by the advent of Hazrat Mirza Ghulam Ahmad. Jesus was a Messiah as well as a Prophet. His claim to be a prophet is proven from the following:

1. *“he who receives you receives me, and he who receives me receives him who sent me. He who receives a prophet because he is a prophet shall receive a prophet’s reward and he who receives a righteous man because he is a righteous man shall receive a righteous man’s reward.” (Mt 10; 40,41)*
2. *Then some of the scribes of and Pharisees said to him, ‘Teacher, we wish to see a sign from you.’ But he answered them, ‘An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of prophet Jonahand, behold something greater*

than Jonah is here. The queen of the South will arise at the judgment with this generation and condemn it; for she came from the end of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.” (Mt 12; 38-42)

3. *“And when he entered Jerusalem, all the city was stirred, saying. ‘Who is this?’ And the crowds said, ‘This is the prophet Jesus from Nazareth of Galilee. (Mt 20: 10,11)*
4. *But Jesus said to them, ‘A prophet is not without honour except in his own country and in his own house.’ (Mt13; 57), (Lk 14; 24), (Jn 4; 44).*
5. *Now about eight days after these sayings, he took with him Peter and John and James, and went up on the mountain to pray. And as he was praying, the appearance of his countenance altered and his raiment became dazzling white; and behold, two men talked with him, Moses and Eli’jah.... (Lk 9; 28-30)*

We notice from the four syncretic gospels that Jesus considers himself not only similar to Jonah and Solomon but even higher in status to them. He also saw himself with Eli’jah and Moses and they were both prophets. Jesus himself was the last prophet of the Mosaic dispensation. The above extracts from the gospels conclusively prove that the claim of Jesus was that of a Messiah and, for that reason, he was a prophet and a messenger of God. He has declared himself as ‘*son of Adam*’ on many occasions. He considered himself to be an appointee of God but a progeny of Adam.

His Messianic and Claim to Prophecy According to the Holy Quran.

The Holy Quran states:

- *“When the angels said, ‘O Mary, Allah gives you glad tidings of a son through a Word from Him: His name shall be the Messiah, Jesus, son of Mary, honoured in this world and the next, and of those who are granted nearness of God.’ (HQ: 3, 46)*
- *“O People of the Book! Exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah, and a fulfillment of His Word which He sent down to Mary, and a mercy from Him. So, believe in Allah and His Messengers, and say not ‘They are three.’ Desist! it will be better for you. Verily, Allah is the only one God. Holy is He, far above having a son. To Him belongs whatever is in the heavens and the earth. And sufficient is Allah as a Guardian.” (4; 172)*
- *The Messiah, son of Mary, was only a Messenger; surely, messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.” (5; 76)*
- *“And remember My favour when I inspired the disciples saying, ‘Believe in Me and My Messenger, they said, ‘We believe and bear Thou witness that we have submitted. When the disciples said, ‘O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?’ He said, ‘Fear Allah if you are believers.” (5; 112-113)*
- *“Jesus said, ‘I am a servant of Allah. He has given me the Book, and has made me a Prophet.” (19;31)*

- *“And (He) will send him as a Messenger to the Children of Israel with the message, ‘I come to you with a Sign from your Lord, which is, that I will fashion out for you a creation out of clay after the manner of a bird, then I will breathe into it a new spirit and it will become a soaring being by the command of Allah; and I will heal the night-blind and the leprous, and I will quicken the dead by the command of Allah, and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you are believers.’ (3; 50)*
- *“Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to him ‘Be’, and he was.” (3; 60)*
- *“And call to mind when Jesus, son of Mary said, ‘O Children of Israel, I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me, his name being **Ahmad**. And when he came to them with clear proofs, they said, ‘This is manifest sorcery.’ (61; 7)*
- *“Surely We sent down the Torah, wherein was guidance and light. By it did the prophets, who were obedient to Us, judge for the Jews, as did the godly people, and those learned in the Law, because they were required to preserve the Book of Allah, and because they were guardians over it. Therefore fear not men but fear Me; and barter not my Signs for a paltry price. And whoso judges not by that which Allah has sent down, those are the one who are the disbelievers.
“And therein, We prescribed for them; life for a life, and eye for an eye, nose for a nose, ear for an ear, and tooth for a tooth, and for other injuries equitable retaliation. And whoso waives the right*

thereto, it will be an expiation for his own sins; and whoso judges not by what Allah has sent down, these are the one who are wrongdoers.”

“And We caused Jesus , son of Mary, to follow in their footsteps fulfilling that which was revealed in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which revealed before him in the Torah; and a guidance and an admonition for the God-fearing.” (5; 45-47)

- *“And indeed We sent Noah and Abraham, and We placed among their seed Prophecy and the Book. So some of them followed the guidance, but many of them were rebellious.*

“Then We caused Our Messengers to follow in their footsteps; and We caused Jesus , son of Mary, to follow them, and We gave him the Gospel. And We put compassion and mercy in the hearts of those who followed him. And monasticism they invented – We did not prescribe it for them – for the seeking of Allah’s pleasure, but they observed it not as it should be observed. Yet We gave those of them, who believed, their due reward, but many of them are rebellious. (57; 27-28)

The above verses of the Holy Quran provide us with the following facts:

That he was spiritually a Messiah and his name was Jesus, son of Mary. He was a Messenger of Allah and a Prophet sent to the Children of Israel.

Allah the almighty has mentioned his name with other Prophets and in Prophecy and birth has compared him similar to Adam.

Furthermore, he received guidance and light from the Torah; and followed in the footsteps of other Israelite Prophet using the Law of Torah. His disciples, who possessed righteous nature, were informed by revelation

about the status of Jesus as a Prophet and a Messenger. This was the claim that Jesus made to other people.

In the Gospels also, ((Lk 4; 7-8: Mt 12; 12-13: Mk 9; 7-8), Jesus has repeated made claim to be a Messiah and a Prophet like other Prophets. Peter and Simon Bar-Jonah were also informed about the status of Jesus as well as that of John the Baptist, and they told their followers about it. (Mt 16; 17), (Jn 16; 12-13)

The Holy Quran and the Gospels are in total agreement about Jesus being a Prophet, a Messiah and a Messenger of God. The arguments are so strong and irrefutable that any contrary opinion to the claim of Jesus, son of Mary, is worthy of rejection and unacceptable.

The Commencement of his Claim as a Prophet and a Messiah:

We find from Gospels that Jesus started teaching his message at the age of thirty. As gospel of Luke states:

“Jesus, when he began his ministry, was about thirty years of age.”

(Lk (3; 23)

The Holy Spirit descended on him after the he took baptism at the hands of John the Baptist.

“Now when all the people were baptized and when Jesus had also been baptized and was praying, the heaven opened and the Holy Spirit descended upon him in bodily form, as a dove.. ” (Lk 3; 21-22): (Mk 1; 10): (Mt 3; 16)

Luke mentions the corporeal form of the Holy Spirit, Mark only mentions the descent of the Holy Spirit while Matthew uses the words of Spirit of God. The three gospels mention the descent of the Holy Spirit on Jesus in

such a manner as if this concerns only Jesus and has nothing to do with John. However, John's gospel states:

“And John bore witness, ‘I saw the Spirit descend as a dove from heaven, and it remained on him. And I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with Holy Spirit. And I have seen and have born witness that this is the Son of God.’” (Jn 1; 32-34)

This statement shows that it was a spiritual experience of John through which he was informed about the advent of the awaited Messiah. The other gospels have unnecessarily embellished the event.

When did he declare himself to be Prophet? The gospels state as follow:

- *“Now when he heard that John had been arrested, he withdrew into Galilee From that time Jesus began to preach, saying, ‘Repent, for the kingdom of heaven is at hand.’” (Mt 4:12-17): (Mk 1; 14): (Lk 4; 14)*
- *“After this Jesus and his disciples went into the land of Judea; there he remained with them and baptized. John also was baptizing at Aenon near Salim because there was much water there; and people came and were baptized. For John had not yet been put into prison.” (Jn 3; 22-24)*

The three gospels of Matthew, Mark and Luke seem to agree that the ministry of Jesus started after the arrest of John the Baptist. However, John differs from the other three. The gospel of John states that both of them were baptizing at the same time. When the disciples of John came to him and asked:

“Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is baptizing and all are going to him.” John answered, “No one can receive anything except what is given him from heaven.” (Jn 3; 26-27)

It is clear that there are different opinions in the gospels about the start of the ministry of Jesus. Although, three gospels suggest otherwise, but the statement of John seems to be more acceptable John and Jesus were preaching the true teachings of the Torah simultaneously in their own regions; and when John was imprisoned, Jesus expanded his preaching which led to his facing the crucifixion.

Forty-Day Devotional Pursuit of Jesus:

After taking baptism but before declaring his Prophetic mission, Jesus went through the experience of forty day's devotional pursuit in the traditions of Moses. About the devotional or spiritual struggle, it is written in the Old Testament:

“The Lord said to Moses, ‘Come up to me in the mountain, and wait there: .. And Moses was on the mountain forty days and forty nights.’ (Ex 24; 12-18)

Jesus was tried by the devil in diver's way. First, he asked him to turn stones into loaves of bread. His answer showed that bread alone is not sufficient for human being but to act on the commandments of the Lord is real life. When the devil asked him to jump from the pinnacle of the temple, his answer in the refusal showed that one should not tempt the Lord our God but to follow one's destiny with humility and worship God alone. Thirdly, when the devil asked Jesus to fall down and worship him and in return he would give him all the kingdoms of the world, the answer of Jesus was quite natural and according to the teachings of Torah. He told the devil that this world holds

no reality for him because the real kingdom is the kingdom of Heaven. ***For details, see Mk 1; 12-20: Mt 4: 1-11***

Allah the Almighty, in one of the dialogues with Moses, in the Holy Quran says:

“And what is that in thy hand, O Moses? Moses said, ‘This is my rod, I lean on it and beat down therewith leaves for my sheep and other uses also I find in it.’” (HQ 20; 18-19)

In these verses also, Allah the Almighty tells Moses not to depend on worldly supports and never to give any importance to anything that does not carry Allah’s command. Because anything that does not carry Allah’s consent can prove harmful like a snake; but with Allah’s approval, the ophidian disadvantages can, somehow, become advantageous. This absolute dependence on Allah and submission to the will of Allah is the first lesson that is given to the prophets and messengers of Allah and this very lesson becomes the reason of their success.

Coming back to the devotional and spiritual pursuit of Jesus and his successful outcome is due to his following the teachings and traditions of Moses. Jesus always considered Mosaic Law as his objective and always sought guidance from that very dispensation.

Early disciples of Jesus

John the Baptist had come to realize that Jesus was the Messiah and he had told this fact to his followers. For this reason, John the Baptist knew Jesus well. As is mentioned:

“The next day he saw Jesus coming towards him and said, ‘Behold, the Lamb of God, who takes away the sins of the world.’” (Jn 1; 29)

“The next day again John was standing with two of his disciples; and he looked at Jesus as he walked, and said, ‘Behold, the Lamb of God!’ The two disciples heard him and they followed Jesus. Jesus turned and saw them following, and said to them, ‘What do you seek?’ And they said to him, ‘Rabbi (which means teacher), Where are you staying?’ He said to them, ‘Come and see.’ They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first found his brother Simon, and said to him, ‘We have found the Messiah.’ (which means Christ). (Jn 1; 35-41)

This shows that the followers of John the Baptist knew Jesus already. That is why the very first disciples of Jesus, after his announcement as a Messiah, were the followers of John the Baptist. The gospels state:

- *“As he walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net in the sea, for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men.’ Immediately, they left their nets and followed him. And going on from there, he saw two other brothers, James the son of Zeb’edee and John his brother, in the boat with their father Zeb’edee, mending their nets, and he called them. Immediately, they left the boat and their father, and followed him.” (Mt 4; 18-22): (Mk 1; 16-20)*
- *“James the son of Zeb’edee, and John the brother of James whom he called Boaner’ges, that is, son of thunder.” (Mk 3; 17)*
- *“As he passed on he saw Levi son of Alphaeus.....” (Mk 2; 14)*
- *“Soon, he went on through cities and villagesAnd the twelve were with him, and also some women who had been healed of evil spirits and infirmities. Mary, called Mag’dalene, from whom seven*

demons had gone out, and Jo-an'na, the wife of Chu'za, Herod's steward and Susanna, and many others, who provided for them out of their means.” (Lk 8: 1-3)

The gospels have imputed some weaknesses and negligence to his disciples. It may be due to personal rivalries or jealousies. The Holy Quran does not accept such accusations made against the disciples. Also, it is not possible that having lived in the company of two prophets one after the other, they could still possess such weaknesses.

WE also note from the gospels (Lk 9; 30-38) that some of his disciples were pious and spiritually advanced. They were also witness to one of his spiritual experience in which they saw Jesus with Moses and Eli'jah on a mountain talking to each other. Jesus also gave Peter many glad tidings about him because Peter had recognized Jesus as Messiah and Jesus promised Peter that he will make his church on him. Despite that, Peter committed such a mistake that Jesus “*turned and said to Peter, Get behind me, Satan! You are a hindrance to me.(Mt 16; 23).*” It is inconceivable that such contradictions existed in Peter. The Holy Quran, on the other hand, says: “*And when Jesus perceived their disbelief, he said, ‘Who will be my helpers in the cause of Allah?’ The disciples answered, ‘We are the helpers of Allah. We have believed in Allah. And bear thou witness that we are obedient.’*” “*Our Lord, we believe in that which thou has sent down and we follow this Messenger. So write us down among those who bear witness.*” (3; 53-54)

His Preaching and Acceptance:

- *And he went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. So, his fame spread in all Syria,*

and they brought his all the sick, those afflicted with various diseases and pains, demoniacs, epileptics and paralytics, and he healed them. And great crowds followed him from Galilee and the Decap'olis and Jerusalem and Judea and from beyond Jordan.”
(Mt 4; 23-25)

- *And when his family heard it, they went out to seize him, for people were saying, “He is beside himself.” And the scribes who came down from Jerusalem said, “He is possessed by Be-el’zebul, and by the Prince of demons he casts out the demons.”* **(Mk 3; 21-22)**

Jesus answered to this accusation:

- *And he called them to him and said to them in parables, “How can Satan cast out Satan?”* **(Mk 3; 23)**

This answer of Jesus was to explain that he was sent to establish the kingdom of Beneficent and Merciful God and to the domain of Satan. He presented the reality the situation and rejected the usual accusations of being mad or a magician that are usually deployed by the opposition to the Prophets of Allah. His opponents used the same tactics and even accused him of adultery, as is recorded:

“They answered, ‘If this man was not an evildoer, we would not have handed him over.’” **(Jn 18; 30)**

Such accusations are often leveled against the messengers of God by their opponents to create public hatred against them. The result is always the opposite. They become more popular and their following continues to increase. Jesus gave three famous arguments in favour of truthfulness of his claim. First, Personal character; second, Divine succor; and third, the signs of the time. He said:

- He said to them, *“It is written in your Torah, (Deut 19; 15) ‘A single witness shall not prevail against a man for any crime or for any wrong in connection with any offence that he has committed; only on the evidence of two witnesses shall a charge be sustained...’ Therefore, I give you my witness and a witness of my Father who has sent me.*
- *“You hypocrites! You know how to interpret the appearance of earth and sky; but why do you not know how to interpret the present time?” (Lk 12; 56)*

Therefore, the evidence that Jesus provided was firstly about his own pure life, secondly he told them about the succor of God that he had received and thirdly about the signs of time that all signs pointed to the advent of a Messiah. The sign showed that the faith was in a dilapidated state and people had been desperately waiting for someone to come and liberate the religion from the hands of the so-called Scribes and Pharisees who were acting in the manner of hypocrites.

CHAPTER - V

The True Nature of the Prophethood of Jesus

Before the advent of the *Quranic Sharia*, the Mosaic dispensation was in common use. The Holy Prophet of Islam used to use the Mosaic dispensation on the issue for which, as yet, there was no Quranic guidance available. The long chain of prophethood continued in Issac, the son of the patriarch Abraham, and then in his descendants; and ended with the advent of Jesus, son of Mary. There is no doubt that Jesus, son of Mary, was a prophet. What needs to be established is what sort of a prophet was he and what was the reality of his prophecy? In other words, was he prophet who brought new dispensation or was he just a prophet who was subservient to the old dispensation obeying the Laws of his predecessor? Let us see what the Holy Quran and the four syncretic Gospels have to say about it>

Mention of his Status in the Holy Quran:

- “*And Allah will teach him (Jesus) the Book and the Wisdom and the Torah and the Gospel.*” (3; 49)
- “*And I (Jesus) fulfilling that which is before me, namely, the Torah and to allow you some of that which was forbidden to you..*” (3; 51)
- “*..... and when I taught thee the Book and the Wisdom and the Torah and the Gospel; and you did fashion a creation out of clay, kin the likeness of a bird by My command; and then thou didst breathe into it a new spirit and it became a soaring being by My command.*” (5; 111)
- “*And He has made me blessed wheresoever I may be and has enjoined on me Prayer and alms-giving so long as I live.*” (19; 32)

- *“And call to mind when Jesus, son of Mary, said, ‘O Children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me (of the prophecies) of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, ‘This is manifest sorcery.’” (61; 7)*

The above verses of the Holy Quran clearly show that he was given “The Book” i.e. the Torah so that he could tell the Children of Israel to follow the commandments. It is usual, in the history of religions, that after a long period of time, only the words of the religious dispensation (Sharia) remain but the actions fall by the wayside and the true wisdom of the dispensation is lost on the nations. The reason for the advent of Jesus was to revive and Mosaic Dispensation and to urge the Children of Israel to follow the commandments.

- *and has enjoined on me Prayer and alms-giving so long as I live.” (19; 32)* **The verse** shows that Jesus was a true follower of the Mosaic dispensation and reminded others to follow the same as well. A Prophet is always a prototype and his followers have to follow in his footsteps. When Jesus had set an example, worshipping Allah and spending in the way of Allah, how could it be that his followers would be absolved from these obligations? Allah addresses his commandments to his Prophets, but, in fact, all these commands are addressed to his followers. Because the Prophet is always steadfast in following the Divine order from the very beginning.

- “..... and when I taught thee the Book and the Wisdom.” (5; 111)
means that Jesus had been given the knowledge and discernment and he was transmitting the same wisdom to his followers.
- “And I (Jesus) fulfilling that which is before me, namely, the Torah..” (3; 51). This verse, again shows that Jesus was only endorsing the prophecies of the Torah. Endorsement can be in three ways viz. Endorsement by heart, endorsement by words and endorsement by action. Jesus endorsed the *Mosaic Sharia* in all three ways.
And he said to them, “You shall love the Lord your God with all your heart and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these commandments depend all the law and the prophets.” (Mt 22; 37-40)

Love and hate are matters of heart. The order given about these sentiments is called the soul of the *Mosaic Sharia*. Jesus used to preach this to others and used to act on these injunctions himself as well; and as far as endorsement by action is concerned, it is abundantly proven from the gospels that he used to spend great deal of his time in prayers and remembrance of God, and used to emphasize regularly to follow all the commandments given in the *Mosaic Sharia*. It is written:

- “If you know these things, blessed are you if you do them.” (Jn 13; 17)
- Jesus said to him, “If you would be perfect, go sell what you possess and give it to the poor.” (Mt 19; 21)
- And that servant who knew his master’s will, and did not make ready or act according to his will, shall receive a severe beating.” (Lk 12; 47)

- *And he said, “my mother and my brothers are those who hear the word of God and do it.” (Lk 8; 21)*

And it is written about Jesus:

- *Then Jesus was led up by the spirit into the wilderness to be tempted by the devil. And he fasted for forty days and forty nights. (Mt 4; 1-2)*
and it is obvious from his dialogues with the devil that he took his guidance from the Torah.

He placed great emphasis on prayers and used to pray continuously. It is written:

- *He was praying in a certain place, and when he ceased, one of his disciples said to him, “Lord, teach us to pray as John taught his disciples.” And he said to them, “When you pray, say: “Father, hallowed be thy name” (Lk 11; 1-2)*
- *Being in agony, he prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground. (Lk 22; 44)*
- *But he withdrew to the wilderness and prayed. (Lk 5; 16)*

Similarly, the gospels accept that Jesus used to enjoin the people to spare a portion of wealth that belonged to Allah.

“Then he said to them, ‘Render, therefore to Caesar the things that Caesar’s, and to God the things that are God’s.’” (Mt 22; 21)

It is also mentioned that Jesus to feed his disciples (Mt.15; 32-39). This is in accord with the same injunction of the use of ‘Zakat’ i.e. taking the money from the rich and using it for the poor; at the same time telling the poor of the Kingdom of Heaven. Thus, Jesus used to provide, metaphorically, physical feast as well as spiritual feast. The Holy Quran says:

- “*“And I (Jesus) fulfilling that which is before me, namely, the Torah and to allow you some of that which was forbidden to you. Surely, Allah is my Lord and your Lord; so worship Him; this is the right path.” (3; 51-52)*

In these verses, Jesus explains that the continuation of prophecies among the children of Israel that had been closed because of their own mischiefs has been revived once again through him. The truth is that the Jews had adopted many innovations as a result of not understanding the Mosaic dispensation correctly. Allah the almighty, through revelation to Jesus removed those wrong beliefs and guided him to preach the truth. As a result of his teaching, his followers once again achieved the nearness of Allah and became recipient of revelation and dialogue with Allah. As Allah says in the Holy Quran:

“And remember My favour when I inspired the disciples saying, ‘believe in Me and My Messenger, they said, ‘We believe and bear thou witness that we have submitted.’ (5; 112)

In the Bible, Jesus said the same thing about Peter:

“And Jesus answered him, ‘Blessed are you Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven.’” (Mt 16; 17)

Thus revelation and spiritual progress was once again revived among his followers. In other words the revelation and spiritual advancement was permitted once again.

Sometimes, it is wrongly construed from some portions of the gospels that Jesus enjoined or abrogated the Mosaic Dispensation. In fact, he did no such thing. Instead he explained the spirit of the that dispensation and built a protective shield around it so that blind following of the letter of the Law

could be discouraged. It is mentioned in the Peak's Commentary of the Bible, when commenting on the '*Sermon on the Mount*'

- ❖ *“Here is not a new law and not a new Moses but a messianic intensification, producing the true righteousness which belongs to the kingdom.”*

It is stated that:

- ❖ *“One Sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of the grain. And the Pharisees said to him, ‘Look why are they doing what is not lawful on the Sabbath?’ And he said to them, ‘Have you never read what David did, when he was in need and was hungry, he and those who were with him; how he entered the house of God, when Abi’ather was high priest, and ate the bread of the Presence, which is not lawful for any but the priests. The Sabbath was made for man, not man for Sabbath. So Son of man is lord even of the Sabbath.” (Mk 2; 23-28)*

Here, Jesus is trying to explain that Sabbath is not meant to cause any inconvenience to anyone. He is trying to explain the real purpose of the Law rather than cancel it.

Mention of the Prophethood of Jesus in the Four Synoptic Gospels:

In the four synoptic Gospels it is clearly mentioned that Jesus obeyed all the Mosaic Laws and always acted in the true spirit of the Law and never liked to ignore even insignificant command. Making them act on the Law and keeping them in his righteous company, he gave them the taste of spiritual ascendancy. As the Gospels state,

- ❖ *“O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings and you would not.”*

(Mt 23; 37: Lk 13; 34).

Jesus has stated clearly:

- ❖ *“Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever, then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will enter the kingdom of heaven.” (Mt 5; 17-20)*
- ❖ *“The scribes and Pharisees sit on Moses’ seat; so practice and observe whatever they tell you, but not what they do; for they preach but do not Practise.” (Mt 23; 2-4)*
- ❖ *“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done without neglecting the others.*

(Mt 23; 23)

- ❖ *“ And immediately his leprosy was cleansed. And Jesus said to him, ‘See that you say nothing to anyone, but go and show yourself to*

the priest and offer the gift that Moses commanded, for a proof to the people.” (Mt 8; 1-4)

- ❖ *“But Jesus answered them, ‘You are wrong, because you know neither the scriptures nor the power of God.’ (Mt 22; 29 & Mk 12; 24)*
- ❖ *“Teacher, which is the great commandment in the law? And he said to him, ‘You shall love the Lord your God with all your heart, and with all your soul and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself. On these commandments depend all the law and the prophets.” (Mt 22;36-40)*
- ❖ *“ Thus making void the word of God through your tradition which you hand on. And many such things you do.
And he called the people to him again and said to them, ‘Hear me, all of you, and understand; there is nothing outside a man that by going into him can defile him.Do you not see that whatever goes into a man from outside cannot defile him, since it enters not his heart but his stomach and so passes on. And he said, ‘What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within and they defile a man.”
(Mk 7; 13-23)*
- ❖ *“You know the commandments; Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour your father and mother.” And he said to him, “Teacher, all these things I have observed from my youth.” And Jesus looking upon him loved him. (Mk 10; 20-21)*

- ❖ *“truly, I say to you, you will never get out till you have paid the last penny.” (Mt 5; 26)*

In his sermon on the mount, Jesus not only emphasized the obedience to the Mosaic Law, but also explained about the killing, adultery, revenge, enmity, righteousness, alms-giving, prayer, fasting, belief in God and many other virtues and vices. About the one who rebels against the law, he said:

- ❖ *“On that day, many will say to me , ‘Lord, Lord, And then I will declare to them, ‘ I never knew you; depart from me, you evil-doer. Everyone then who hears these words of mine and does them, will be like a wise man who built his house on the rock; and the rain fell and the floods came and the winds blew and beat on that house, but it did not fall because it had been built on the rock. And everyone who hears these words of mine and does not do them, will be like a foolish man who built his house upon the sand; and the rain fell and floods came, and the winds blew and beat against the house, and it fell; and great was the fall of it.” (Mt 7; 22-27)*
- ❖ *“ And it is easier for the heaven and the earth to pass away, than for one dot of the law to become void.” (Lk 16; 17)*

The study of the four synoptic Gospels make it quite clear that Jesus did not come to cancel the laws of Torah or of the prophets, but he came to explain the true meanings of those laws and thus make people act on them in the true spirit of the law. For instance, in his sermon on the mount, he stressed that it was not the letter of the law but the true spirit of the law that was important; and thus acting on them could result in the nearness of God ; which, in the

language of the Gospels, is the kingdom of God. As, to a question by a Pharisee when the would the kingdom of God was coming, Jesus replied:

❖ *“The kingdom of God is not coming with signs to be observed; nor will they say LO, here it is! Or There! For behold, the kingdom of God is in the midst of you.” (Lk 17; 20-21)*

Then, Jesus emphasized to his followers that even the smallest injunction must be followed and he told them that unless their obedience was better than the obedience of the scribes and the Pharisees, they will not be able to enter the kingdom of God nor will they inherit the divine rewards until they created the spiritual revolution in themselves. He told them that the scribes and Pharisees were occupying the seat of Moses and they only told others the law but did not act on those laws themselves. Therefore, he said not to follow their example. Then, he declared the scribes and Pharisees to be hypocrites because they often acted to show to the world their religiosity so they could be called Rabbi or Teachers. Their prayers were devoid of sincerity and their long prayers were sham to increase their followers. They would clean their cups and saucers from outside while inside was full of plunder. They worshipped the graves but never acted like the people in those graves. They never worried about the more important points of the law like justice and faith. Jesus said they should not only have acted on the law but they should have kept in mind the true spirit of the law.

Jesus made his followers act on the Mosaic Law. When a leper was cured, he directed him to give his gift according to the instructions in Leviticus 14; 1-2. He explained the laws of Torah and did not make any exception for

anyone; and anyone who did not know the scriptures and did not act upon the law, he declared him misguided. When he was asked what were the most important commandments, he recited Deuteronomy 5, verse 5 as well as Leviticus 14, verses 1-2, one after the other; that ‘You must love Lord your God with all your knowledge (instead of might, he said knowledge or wisdom), because those were the days of ignorance and attributes of God were not given much importance. Just as when a Sadducees asked which husband would a woman be with on the day of Judgment who had seven husbands? Jesus answered them, *“You are wrong, because you know neither the scriptures nor the power of God. For in resurrection, you neither marry nor are you given in marriage, but are like angels in heaven.”* (Mt 22, 29-31). This shows what sort of ignorance about the Law existed in those days. Jesus enjoined to purify the heart and discard the evil thoughts; because the evil thoughts lead to actions that are against the Law and thus man becomes unclean. Thus he equated the breaking of law to becoming unclean or impure. He told a man the main points of the Law and stressed on him the importance of observing those laws and the accounting that will take place on the day of judgment. In his sermon on the mount, he compared his followers who followed the Law sincerely with those who built their houses on strong foundations and with those who were protected from storms of oppositions and trials and tribulations. He called those who did not follow the Law as ignorant and fool and compared them to those who built their house on sand which provided no protection against even a small storm.

We can deduce from the synoptic Gospels that Jesus was totally obedient to the Mosaic Law and made his followers act on that Law with wisdom and understanding. He stressed to the people to observe the true spirit of the Law

to such an extent that he insisted to his disciples to even maintain the apparent image of the Law and told them that it was impossible that the this scripture could be false (*This scripture cannot be broken. Jn 10; 35.*)

Now the question arise if Jesus was so particular about the Law that he obeyed it to the letter and the spirit and made sure that his disciples acted on it faithfully. Jesus never called the law a curse and never said that there was no need to act on it and that the salvation depended only on belief in him. Where did this idea enter into Christianity?

The only thing that can be said with certainty is a man named Paul of Tarsus, who was originally a Jew and a great opponent of Jesus is responsible for this erroneous belief. After the incident of crucifixion, while he was travelling towards Eastern countries, presented his dream that he had and thus declared himself to be one of the Apostles. To make his position stronger in the hierarchy of the Christians, he started to preach Christianity to the gentiles in total contravention to the orders of Jesus. He also started the process of modifying the teachings of Jesus to suit his purpose for making Christianity more attractive to gentiles. This process of Paul resulted in altering the original teachings of Jesus.

The Promised Messiah ^{as}, the founder of the worldwide Ahmadiyya Jamaat, states:

“This religion which is famous as ‘Christianity’, is actually an invention of Paulus and it is, in fact, Pauline religion; and all the defect in the religion have been introduced by Paul, Jesus was an innocent and humble person

and never wanted anyone to claim him pious.” (Jashma-e-Masihi, Roohani Khazain, 1984 ed., Vol 20 ; pp. 375)

The Promised Messiah ^{as} has also stated:

“This man named Paul is the same person who while Jesus was alive, caused him a great deal of anguish. When Jesus went away to Kashmir after his unsuccessful crucifixion, the same Paul, on the basis of a false dream declared himself to be an Apostle of Jesus and invented the doctrine of trinity and made pig and drinks permissible for Christians which have been permanently forbidden in the Old Testament. By adding the doctrine of trinity in the Gospels, he made it easier for the Greek idol worshippers to enter Christianity.” (Kashti Nuh, Roohani Khazain, 1984 ed., vol. 19, p. 65, foot note)

George Bernard Shaw says, *“It was only Paul who converted a religion that frees a person from sin and death, into a religion with which millions of people consider themselves to have been freed. Although their true nature must rebuke them that they have been excepted from a religion . In the beginning Paul wrote in his letter to Galatians, ‘For all who rely on works of Law are under a curse; for it is written, ‘Cursed be everyone who does not abide by all things written in the book of the Law, and do them. Now it is evident that no man is justified before God by the Law; for He who through faith is righteous shall live; but the Law does not rest on faith; Christ redeemed us from the curse of the Law having become a curse for us – for it is written ‘Cursed be everyone who hangs on a tree’. (Gal 3; 10-13)”*

However, in the Acts of Apostles, James has clearly stated:

“So faith, by itself, if it has no works, is dead.” (Jas 2; 17)

But, the wrong policy of appeasement, adopted by Paul, completely altered the teachings of Jesus and his Apostles and thus changed the religion of Christianity. He thus started to increase the number of followers, irrespective of whether they acted on the commandments of Jesus or not; just as Jesus said to the Pharisees;

“Woe to you , scribes and Pharisees, hypocrites! For you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.” (Mt 23; 15)

Paul did the same thing. As he himself states:

“For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the Law I became as one under the Law – though not being under the Law myself – that I win those under the Law. To those outside the Law I became as one outside the Law – not being without Law towards God but under the Law of Christ – that I might win those outside the law. To the weak I became weak that I might win the weak. I have become all things to all men, that I might by all means save some.” (1 Cor 9; 19-22)

Paul continued to spread his doctrine that the salvation lies not in following the Law but in your faith which was in contravention to the teachings of Jesus. However, his teachings spread; and as soon as the responsibility of following the Law had been removed, corruption spread out and immorality became common which would never have happened if the teachings of Jesus had been kept intact. This, despite the fact that Jesus had warned against false prophets, *“For false Christs and false prophets will arise and show*

great signs and wonders, so as to lead astray, if possible, even the elect. ”(Mt 24; 24)

So it came to pass as Jesus had prophesised and Christianity converted into Paulism and the door to immoralities opened at worldwide level. In early times, when Christianity was freed from the Law, the immorality spread so fast that even Paul had to confess:

“It is actually reported that there is immorality among you; and of a kind that is not even found among the pagans; for a man is living with his father’s wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.” (1 Cor 5; 1-2)

Strange for Paul to show his anger! He himself gave them freedom by releasing them from the constraints of the Law by calling the Law a curse; and when the true nature had been distorted, it was too late to cry over the spilt milk.

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CHAPTER – VI

The Real Meanings of the word ‘Son of God’ used in the Bible

For the continuation and preservation of the human race, God has created the system of progeniture. There are also people who become weak and dependent in their old age that need support; and their children, especially sons, can become a mainstay in their old age and continue to carry the traditions and memories of the family. Some people suggest sons for God as well. If, for a moment, we accept such a preposition, all sorts of questions start arising. For instance, is God not able to look after His Universe on his own? Is it possible that He will suffer from old age or senility? And would He need support because of his frailty or infirmity? If any of such possibilities exist, then what use is such a weak God for humanity?

The Holy Quran is not prepared to acknowledge any such weak God; and cannot, even for a moment, accept that God is weak in His essence and attributes in any way. According to the Holy Quran, God is not only unique in His attributes, but also He has no partners or equals. The Holy Quran states:

“In the name of Allah, the Gracious, the Merciful. Say, ‘He is Allah the One. ‘Allah, the Independent and Besought of all. ‘He begets not, nor is He begotten. ‘And there is none like unto Him.’” (Ch 112; 1-5)

Allah states :

❖ *“And they say, Allah has taken to Himself a son. Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.*

He is Originator of the heavens and earth. When He decrees a thing, He only sat to it, ‘Be’ and it is.” (Ch 2; 117-118)

Allah declares:

- ❖ “..... Verily, Allah is the only One God. Holy is He, far above having a son. To Him belongs whatever is in the heavens and the earth. And sufficient is Allah as a Guardian.” (Ch 4; 172)

And, again:

- ❖ “..... and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He, far above what they attribute to Him.

The Originator of the heaven and the earth; how can He have a son when He has no consort and when He has created everything and has knowledge of all things.” (Ch 6; 101-102)

The Quran does not present any concept of ‘son of God’, instead, Allah addresses His select as ‘His servant’. As it is stated:

- ❖ “This is an account of the mercy of thy Lord shown to His servant, Zachariah.” (Ch 19; 3)
- ❖ “And they say, ‘The Gracious Lord has taken to Himself a son.’ Holy is He. Nay, those whom they so designate are only His honoured servants; They speak not before He speaks, and they only carry out His commands.” (Ch 21; 27-28)
- ❖ “And the true servants of the Gracious Lord are those who walk on the earth humbly and when the ignorant address them, they avoid them gracefully by saying, ‘Peace!’ (Ch 25; 64)
- ❖ “O ye who believe! Believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book He revealed before it. And whoso disbelieves in Allah and His angels and His Books and His Messengers and the last day, has surely strayed far away.” (Ch 5 ; 137)

Mentioning many of the prophets of antiquity, Allah the Almighty addresses them thus in the Quran:

- ❖ *“Peace be upon Noah among the People. Thus, indeed, We rewards those who do good. He was surely one of Our believing people.”*
- ❖ *“Peace be upon Abraham! Thus do We reward those who do good. Surely, he was one of Our believing servant.”*
- ❖ *“Peace be upon Moses and Aaron. Surely, they were both among Our believing people.”*
- ❖ *“Peace be on Elias and his people. Thus do We reward those who do good. Surely, he was one of Our believing people.”*
- ❖ *“And surely, Jonah also was one of the Messenger.”*

All the above verses are from Chapter 37 and verses cited are 80-82; 110-112; 121-123; 131-133; and 140 respectively.

In the same chapter, Allah the Almighty describes many of the Messengers that He sent to His people at different times and concludes by saying that those who say that Allah has a son are lying

- ❖ *“Holy is Allah and free from what they attribute to Him! But the chosen servants of Allah do not attribute anything derogatory to Him.” (Ch 37; 160-161)*

The above verses show that Allah the Almighty addresses his select as ‘*Abd*’ or servants; while in the Bible Allah uses the word ‘*Ibn*’ for his selects which means son, an endearing term. For instance:

- ❖ *“..... Adam son of God.” (Lk 3; 38)*
- ❖ *“But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High.” (Lk. 6; 35)*
- ❖ *“Bur those who are accounted worthy to attain to that age and to the resurrection from the dead They cannot die anymore because they are equal to angels and are sons of God.” (Lk 20; 35)*

- ❖ *“But Jesus said to him, Judas, would you betray the son of man with a kiss?” (Lk 22; 48)*
- ❖ *“And you shall say to Pharaoh, ‘Thus says the Lord, Israel is my first born son.’ (Ex 4; 22)*
- ❖ *“Is Ephraim my dear son? Is he my darling child? For as often as I speak against him, I do remember him still. Therefore my heart yearns for him; I will surely have mercy on him, says the Lord.” (Jer 31; 20)*
- ❖ *“He shall cry to me, ‘Thou art my Father, my God, my rock of salvation.’ And I will make him the first born, the highest of the kings of the earth.” (Ps 89; 26-27)*
- ❖ *He said to me, “It is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father.” (1 Chron 28; 6)*

It is clear that throughout in the OT and NT, the ‘son’ has been used as a figure of speech emphasising the love and endearment to the chosen one. Jesus has also been addressed as a ‘son’ to show the mark of love by God.

- ❖ *“And the voice came from heaven, ‘Thou art my beloved Son, with thee I am well pleased.’ (Mk 1; 11)*
- ❖ *“He had still one other, a beloved son; finally he sent him to them, saying, ‘They will respect my son.’ (Mk 12; 6)*
- ❖ *“For God sent the Son into the world, not to condemn the world but that the world might be saved through him.” (Jn 3; 17)*

It is usually suggested that Jesus is addressed as son of God in the above quotation because he is considered a saviour of the world. When we read the Gospel of Luke (20; 9-18), and the metaphor of vineyard, we notice that the son of man was sent to fulfil the argument and punish the guilty. This statement of Jesus is totally opposite. One reference in Luke tell us that

human being can only be called son of God if he brings peace among humanity and the other reference explains that this was not the reason for the advent of Jesus. This can only mean that Jesus was not son of God in real meanings. Therefore, we must understand the words ‘son of God’ are only used as a figure of speech and Jesus has also called himself the son of man as the following verses of the Gospel explain:

- ❖ *“even as the son of man came not to be served but to serve and to give his life as a ransom for many.” (Mt 20; 28)*
- ❖ *“As were the days of Noah, so will be the coming of son of man.” (Mt 24; 37)*
- ❖ *“and they did not know until the flood came and swept them all away, so will be the coming of son of man.” (Mt 24; 39)*
- ❖ *“Do not labour for the food that perishes; but for the food that endures to eternal life which the son of man will give you; ...” (Jn 6; 27)*
- ❖ *“So Jesus said, ‘When you have lifted up the son of man, then you will know that I am he,’ (Jn 8; 28)*

This clearly shows that Jesus was the son of man on his first advent, and he will be son of man on his advent again. He was, also, son of man when he was crucified. Therefore, it cannot be right to call the word ‘son of man’ to mean son of God literally, since it is against the meanings given by the Old Testament. ON the one hand, the Gospels call Jesus as son of God, while Jesus himself uses the term son of man. The only solution to this contradiction is to accept one term as true and the other as a figure of speech. If we accept the Son of God as a metaphor, then the term ‘son of man’ will have to be accept as real and thus the sacrifice of the son of God for the atonement of the humanity becomes totally false and without

foundation. If we look at the Gospels from this point of view, we find the following words of Jesus:

❖ *“Blessed are the peacemakers, for they shall be called sons of God.”*
(Mt 5; 9)

Here, Jesus has called other human beings as ‘sons of God’ that shows that this term is used in the Gospels as a figure of speech and man does not become in reality. If we accept that by calling someone ‘son of God’, gives him divinity, then all the peacemakers, according to this logic, should be able to claim divinity and each one will be capable of giving atonement to all. Furthermore, this argument, takes away any superiority that can be assigned to Jesus. In another verse in Matthews,

“Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword.” (Mt 10; 34)

Such contrary verses of the Gospel easily take away all divinity from Jesus. The reality is that the term ‘son of God’ has been used only to emphasise his nearness and converse with God. Hazrat Mirza Bashiruddin Mahmood Ahmad, the promised Reformer, in the larger commentary of the Holy Quran explains:

“Jesus , himself, explains that my title ‘son of God’ does not mean that I am really a son. In John’s Gospel it is written:

❖ *“Jesus answered them, ‘ Is it not written in your Law ‘I said you are gods?’. If he called them gods to whom the word of God came (and scripture cannot be broken), do you say of him whom the Father consecrated and sent into the world, ‘you are blaspheming’ because I said, ‘I am the son of God’? If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that*

the Father is in me and I am in the Father. Again they tried to arrest him, but he escaped from their hands.” (Jn 10; 34-39)

When Jesus said that he and the Father were one, and by Father he meant God, Jews believed that this man was claiming to be God, so they picked up the stone to stone him. Jesus answered them that he had shown many good works from his Father, so why did they want to stone him? In other words, Jesus told them that he had taught them to do good, he had given the teachings of compassion and forgiveness, he had taught them about love of God and pity for other human beings, he had been serving the mankind himself and had told others to serve the mankind. He asked them if they wanted to stone him because of those deeds? The Jews answered him that they did not want to stone him for his good deeds but for his blasphemy. Jesus answered them, “Is it not written in your Law ‘I said you are gods?’. If he called them gods to whom the word of God came (and scripture cannot be broken), do you say of him whom the Father consecrated and sent into the world, ‘you are blaspheming’ because I said, ‘I am the son of God’? Here, Jesus explained that the word God had been used for the Jews, but it did neither make them God nor made them infidels. Whereas he, himself was only addressed as son of God and was being declared an infidel. This way, Jesus explained that these terms, in the context they were being used in the Gospel, were only metaphorical expression. From the above verses from John’s Gospel, Jesus, himself, has given proper explanation of the term ‘son of God’ that a metaphor does not make him Divine.”

(Hazrat Mirza Bashiruddin Mahmood Ahmad, Large Commentary of the Holy Quran: vol 5; pp. 66-68: 1986 London edition)

There is another way of distinguishing between metaphorical and literal expressions. For instance, an offspring of a lion is a lion; but a brave person can also be called a lion. How can a child differentiate between these two if he goes to a zoo? He will have to be told about the physiognomy of a lion and his habits. Thus, even from the roar of lion, the child will recognise him at once. Similarly, ‘son of God’ must possess all the qualities of the Divine if he is really God, otherwise the word ‘son’ must be taken as a metaphor. Let us examine if Jesus possessed those qualities that are mentioned about the God Almighty. Some attributes of God Almighty as mentioned in the Holy Quran and the Bible are compared below and the position of Jesus in the light of those attributes is also investigated.

Allah the Almighty says:

*“Allah – there is no God save Him, **the Living, the Self-Subsisting and All-Sustaining**. In other words, God is immortal; He has been living and will live for ever. The Bible also states:*

- ❖ *Slumber touches him not, nor sleep.” (Ch 2; 256)*
- ❖ *“I make a decree , that all in my royal dominion men tremble and fear before the God of denial, For he is the living God, enduring for ever, his kingdom shall never be destroyed, and his dominion shall be to the end.” (Dan 6; 26)*

Having established the essential attribute of immortality for God, let us see what Gospel says about Jesus.

- ❖ *“And Jesus cried again with a loud voice and yielded up his spirit.” (Mt 27; 50)*
- ❖ *“When Jesus had received the vinegar, he said, ‘It is finished’; and he bowed his head and gave up his spirit.” (Jn 19; 30)*

‘All Sustaining’ (Ch.2; 256): God is not only self-sufficient, He can also sustain others as, when and where He likes. But about Jesus, it is stated:

- ❖ *“For he was crucified in weakness.” (2 Cor 13; 4)*
- ❖ *“ But to sit at my right hand and my left is not mine to grant; but it is for those but it is for those for whom it has been prepared by my Father.”*

(Mt 20; 23)

‘All that is in the heavens and earth belongs to God’ (Ch. 2; 256); and Bible also States:

- ❖ *“He gives power to the faint, and to him who has no might he increases strength.” (Is 40; 29 & Ps 145; 14)*

On the contrary, Jesus says about himself:

- ❖ *“And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the son of man has nowhere to lay his head.’” (Mt 8; 20)*

Another attribute of God, given in the Holy Quran is **‘al-Quddus’**, (Ch 59; 24) The Holy One who is totally pure. But Jesus says about himself:

- ❖ *“And Jesus said, ‘Why do you call me good; no one is good but God alone.’” (Lk 18; 19)*

Another attribute of God is **‘al-Ghani’** (Ch 59; 24). He is neither dependent on anyone nor does He pray to any entity but people supplicate to Him. But, it is said about Jesus:

- ❖ *“And at the ninth hour, Jesus cried with a loud voice, “E’lo-I, E’lo-I, la’ma sabachtha’ni?” which means, “My God, my God, why have you forsaken me?” (Mk 15; 34)*
- ❖ *“He withdrew from them about a stone’s throw, and knelt down and prayed, “Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine be done.” (Lk 22; 41-42)*

- ❖ *“And they went to a place which was called Gethsemane; and he said to his disciples, “Sit here while I pray.” And he took with him Peter and James and John, and began to be greatly distressed. And he said to them, “My soul is very sorrowful, even to death; remain here and watch.” (Mk 14; 32-34)*

The attribute of God ‘**As-Salaam**’ means the Source of all peace; free from all disgrace or dishonour. However, about Jesus it is written:

- ❖ *“So, Pilate wishing to satisfy the crowd, released for them Barab’bas, and having scourged Jesus, he delivered him to be crucified” (Jn 15; 15)*
- ❖ *“And they struck head with a reed and spat on him.” (Jn 15; 19)*

The attribute of God, ‘**al-Aleem**’, means he has knowledge of the smallest particle in the Universe. In the Bible, it is mentioned about God:

- ❖ *“for thou, thou only, know the hearts of all the children of man.” (1 kings 8;39)*

But, Jesus is recorded to have said:

- ❖ *“And then will I declare to them, ‘I never knew you; depart from me you evildoers.’” (Mt 7; 23)*
- ❖ *“But of that day or that hour no one knows, not even the angels in heaven, nor the son, but only the Father.” (Mk 13; 32)*
- ❖ *“In the morning he was returning to the city, he was hungry. And seeing a fig tree by the wayside, he went to it, and found nothing on it but leaves only And he said to it, ‘May no fruit ever come to you again.’” (Mt 21; 18-19)*

Another attribute of God is ‘**al-Qadir**’, meaning that He is powerful enough that He can do anything. But we notice Jesus showing his dependency:

- ❖ *“I can do nothing on my own authority; as I hear, I judge; and my judgement is just because it is not my own will but the will of Him who sent me.” (Jn 5; 30)*
- ❖ *“ I speak thus as the Father taught me.” (Jn 8; 28)*

About his miracles, Jesus explained:

- *“And Jesus rebuked him and the demon came out of him, and the boy was cured instantly. Then the disciple came to Jesus privately and said, ‘Why couldn’t we cast it out?’ He said to them, ‘Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there.’ And it will move.” (Mt 17; 18-21)*

Another attribute of God Almighty is **‘al-Malik’** meaning sovereign of the Universe. But Jesus accepts:

- *“My kingship is not of this world; if my kingship were of this world, my servants would fight that I might not be handed to the Jews.” (Jn 18; 36)*

One more attribute of God Almighty should suffice; and that **‘He neither sleeps nor slumber touches Him’** Contrary to this, it is written in the Gospels:

- *“One day he got into a boat with his disciples and said to them, ‘Let us go across to the other side of the lake.’ So they set out, and as they sailed, he fell asleep. And a storm of wind came down on the lake, and they were filling with water, and were in danger. And they went and woke him, saying. ‘Master, master, we are perishing.’” (Lk 8; 22-24)*

Similarly, it is stated:

- *“Jacob’s well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.” (Jn 4; 6)*

The above mentioned ‘Son of God’ that has been used in the Bible is only a metaphor to describe pious and select people who had achieved nearness to God. Because this metaphor misled the Christians, the Holy Quran abandoned this term and used instead ‘Abd’ which means a servant. Thus, the Holy Quran says:

- *“Surely, the Messiah disdains not to be a servant of Allah, nor do the angels, who are near to Him.....” (Ch. 4; 173)*

It is true that Jesus called himself ‘son of Adam’ as is evident in the Gospels (Jn 10; 15-39). We can safely conclude that the term ‘son of God’ is used only as a metaphor and nothing more.



CHAPTER – VII

The Mission of Jesus son of Mary

The real purpose of the advent of all prophets of God is to provide guidance to humanity and to remove false beliefs and notions that are extant among people at the time. For this purpose, they explain the Divine Law and the commandments and follow those to show by example the importance of these laws. Jesus , himself, demonstrated this by faithfully following the Mosaic Law and also by making his followers to act on those Laws; as has been shown in the previous chapters. This was his responsibility for the children of Israel and he was the guide for them. As is mentioned in the Gospel, he said:

- ❖ *“Neither be called masters, for you have one master, the Christ.” (Mt 23; 10)*

In some narratives, instead of maser, the word guide is used. However, be it as it may, let us see what was the mission of Jesus and what were the important issues that were the cause of his advent?

. The Mention in the Holy Quran of the Mission of Jesus son of Mary

The Holy Quran states about Jesus son of Mary:

- ❖ *“And call to mind when Jesus son of Mary said, ‘O Children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me (Of prophecies) of the Torah, and giving glad tidings of a messenger who will come after me, his name being Ahmad. And when he came to them with clear proofs, they said, ‘This is manifest sorcery.’” (Ch. 61; 7)*
- ❖ *“ as said Jesus son of Mary to his disciples, ‘Who are my helpers in the cause of Allah?’ The disciples said, ‘We are helpers of*

- Allah.’ So a party of the Children of Israel believed, while a party disbelieved” (Ch. 61; 15)*
- ❖ *“And He (Allah) will teach him the Book and the wisdom and the Torah and the Gospel; and will send him as a Messenger to the Children of Israel (with a message) ‘I come to you with a sign from your Lord,” (Ch. 3; 49-50)*
 - ❖ *“And I come fulfilling that which id before me, namely, the Torah; and to allow you some of that which was forbidden to you” (Ch. 3; 51)*
 - ❖ *“Indeed , they are disbelievers who say, ‘Allah, He is the Messiah son of Mary, Whereas the Messiah (himself) said, ‘O Children of Israel, worship Allah Who is my Lord and your Lord” (Ch. 5; 73)*
 - ❖ *“; and when I restrained the Children of Israel (who were determined to kill you)” (Ch. 5; 111)*
 - ❖ *“And call to mind when we took from the prophets their covenant, and from thee and from Noah and Abraham and Moses and Jesus, son of Mary, and we indeed took from them a solemn covenant.” (Ch. 33; 8)*
 - ❖ *“He was only Our servant, and on whom We bestowed Our favours; and we made him an example for the Children of Israel.” (Ch. 43; 60)*
 - ❖ *“And for their saying, ‘We did slay the Messiah, Jesus son of Mary, the messenger of Allah; whereas, they slew him not, nor did they bring about his death on the cross, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it ” (Ch. 4; 158)*
 - ❖ *“And We made the son of Mary and his mother a sign; and gave them shelter on an elevated land of green valley and springs of fresh water.” (Ch. 23; 51)*

From the above verses, one can deduce:

First: That Jesus, son of Mary, confirmed the previous scripture, the Law of Torah because he considered his mission to be limited to the Children of Israel as is obvious from the very first reference of the Holy Quran. The verse confirms that Jesus was only a Prophet unto the Children of Israel and he was made a sign. A party believed in him while a part refused to accept him. When he started his proselytising with vigour, he was crucified, but Allah devised a plan so that he was “*made to appear to them like one crucified.*” Instead, as the Holy Quran states “*Allah gave them shelter on an elevated land of green valley and springs of fresh water.*” and he continued his mission among the lost tribes of Israel. (For details see *Jesus in India* by Mirza Ghulam Ahmad).

Second: As we know the Jews, at that time, were waiting for three prophets. Of those Elias appeared as John the Baptist and the Messiah as Jesus son of Mary. There was only one more Prophet – a grand Prophet, who was awaited. The Holy Quran tells us the Allah took a *firm covenant* from every Prophet that he will confirm to his people the advent of the coming Prophet and that he himself will believe and will explain in detail the signs of that Prophet to his people so that when he came, they would believe in him and would assist him in his mission. This covenant was taken from Noah, Abraham, Moses, Jesus son of Mary and Prophet Muhammad to confirm the coming of a prophet after them and prepare their followers with this good news. Therefore, according to this covenant, Jesus son of Mary gave the news of the advent of the Holy prophet Muhammad and told his followers that he was the forerunner for the coming Prophet and prepared them to accept the Prophet after him . Thus when we look at the history, we see that the two tribes of Jews in Jerusalem that refused to accept Jesus son of Mary,

also refused to believe in the Holy Prophet Muhammad and the ten tribes that accepted Jesus, also accept Muhammad without any hesitation.

Third: We also notice that that many alterations of the text and errors had crept in the Torah and the Book of Prophets. This led to spreading the wrong ideas and doctrines. For this very reason, God Almighty taught the true meanings of the text of the Torah to Jesus son of Mary, which, in turn, he taught to his followers and guided them on the right path. With this in mind, we look at the Gospels and the Torah to see what mission was entrusted to Jesus son of Mary.

The Mission of Jesus Son of Mary according to the Gospels:

It is usually believed that the Messiah was to appear for the Children of Israel. As the John the Baptist states:

- ❖ *“I myself did not know him; but for this I came baptising with water, that he might be revealed to Israel.” (Jn 1; 31)*

Then it is stated:

- ❖ *“Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen Jesus Christ. (Lk 2; 25-26)*
- ❖ *“And in that region there were shepherds out in the field keeping watch over their flock by night. And an angel of the Lord appeared to them and glory of the Lord shown around them, and they were filled with fear. And the angel said to them, ‘Be not afraid, for behold I bring you good news of great joy which will come to all the people. For to you is born this day in the city of David a Saviour, who is Christ the Lord.’ (Lk 2; 8-11)*

It is also written that the King Herodotus asked the Scribes and the Pharisees where the Messiah may be born. They answered that according to the prophecy of Micah, it had been stated:

- ❖ *“But you, O Bethlehem Eph’rathah, who are little to be among the clan of Judah, from you shall come forth for me who is to be the ruler of Israel, whose origin is from of old from ancient days.” (Mic 5; 2)*

From the above references, one can understand that it was considered that the mission of the coming Messiah was to be a Saviour of the Children of Israel and to look after them. John the Baptist said the same thing as did the ‘Devout and righteous’ person Simeon. The shepherds were also given the same news by the angel; and the Scribes and the Pharisees also believed in the prophecy of Micah. Let us see what was the claim of Jesus son of Mary about his mission? The Gospels provide us the following information.

- ❖ *“He answered, ‘I was only sent to the lost sheep of Israel.’ (Mt 15; 24)*
- ❖ *“For the Son of man is come to save that which was lost.” (Mt 18; 11)*
- ❖ *“And behold, Canaanite woman from that region came out and cried, ‘Have mercy on me, O Lord, my daughter is severely possessed by a demon. But he did not answer her a word. And his disciples came and begged him, saying, ‘Send her away for she is crying after us.’ He answered, ‘I was sent only to the lost sheep of the house of Israel.’ (Mt 15; 22-24)*
- ❖ *“And he said to her, ‘Let the Children be fed first, for it is not right to take the Children’s bread and throw to the dogs.’ (Mk 7; 27)*

It is evident from the above statements of Jesus son of Mary that his mission was limited to ‘The Children’, that is Israel and he did not consider giving the message to non-Israelites as his responsibility.

The saying of Jesus son of Mary “*I was sent only to the lost sheep of the house of Israel.*” Is to fulfil the prophecy made in Isaiah

❖ “*Thus says the Lord God, who gathers the outcasts of Israel, I will gather yet others to him, besides those already gathered.*” (**Is 56; 8**)

There were twelve tribes of Israel. Only two remained in Jerusalem, the other ten having been exiled in the diaspora and were scattered all over the Eastern countries. They were settled and living cheek by jowl with the native population of Iran, India, Mesopotamia, and Afghanistan. (*History of the Church by Rev Cannon W. Harris*)

Jewish people suffered twice in history. Once in 720 BCE when Sargon attacked Israel and the second time in 558 BCE when the Babylonian empire took away into exile the Jewish tribes. During their exile, the Jews settled in Parthia and Fars. The lost sheep of Israel to whom Jesus son of Mary considered to be his mission to gather together were mostly residing in the Parthian empire that was spread from river Euphrates and the river Indus. In other words in Babylon, Iran, Afghanistan and other Eastern countries. As is written:

❖ “*.... And I will remove you beyond Babylon.*” (**Acts 7: 43**)

It is written in the Gospels that when Jesus came to know the bad intentions of the Jews, and said that he will go away. The Jews asked if he intended going to the Eastern parts where the exiled tribes had dispersed:

❖ “*Jesus then said, ‘I shall be with you a little longer, then I go to him who sent me; you will seek me and you will not find me; where I am you cannot come.’ The Jews said to one another, ‘Where does this man intend to go that we shall not find him?’ Does he intend to go to the Dispersion? What does he mean by saying, ‘You will seek me and*

you will not find me and 'Where I am you cannot come?' (Jn 7; 33-36)

We can also see that the Jews and the Zoroastrians were waiting for him in the eastern countries. It is written:

❖ *"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.'" (Mt 2; 1-2)*

Magi's, as the Zoroastrian priest were then known, were expert astrologers interpreter of dreams and claimed that they were recipient of revelations from God.

Similarly, an old Armenian manuscript of the Bible edition relating to the childhood days of Jesus, has been discovered. It mentions that the three Magi's came from India, Iran and Arab countries and visited Jerusalem. Therefore when Jesus escaped from the crucifixion, he appeared in the East. (*Apocryphal New Testament by M.R. James; pp. 83*)

Jesus was successful in those countries. It is written in the Athos manuscript of the Gospel of John. Biblical scholar, Gregory in his book *The Canon and text of the New Testament*, introduces that manuscript in these words:

"And here is the still stranger thing. We have in manuscript a totally different ending, a manuscript I found at mount Athos twenty years ago. It Continues after the (Greek word "gar") and all the messages were passed on to Peter, and they were spread abroad. And after that Jesus himself also appeared from East. He preached to the West the sacred uncorrupted teachings of the eternal salvation. Amen."

The Promised Messiah, the Founder of Ahmadiyya Muslim Jamaat, has also mentioned this in his book, *Jesus in India*. He has proved with arguments that Jesus, son of Mary, after migration, settled in Kashmir, India among the tribes of Israel and he was right to make the claim that:

- ❖ *“And I have other sheep, that are not of this fold; I must bring them also and they will my voice; so there shall be one flock, one shepherd.” (Jn 10; 16)*

Jesus emphasised to his Apostles that they should not go to Gentiles to preach; as it is written:

- ❖ *“These twelve Jesus sent out, charging them, ‘Go nowhere among the Gentiles, and enter no town of Samaritans, but go rather to the lost sheep of Israel.’ (Mt 10; 5-6)*

In the Bible, we come across many references that state:

- ❖ *“And the Gospel must first be preached to all nations” (Mk 13; 10)*

We should not be confused by the words ‘all nations’. It only means all the tribes were in exile scattered all over in the East.

- ❖ *“Go, therefore, and make disciples of all nations” (Mt 28; 19)*
- ❖ *“And that repentance and forgiveness of sins should be preached in his name to all nations.” (Lk 24; 47)*

About this verse, the commentator of Peak’s Bible has written a note, *‘Apparently, it looks as if the mission of Jesus was for all nations; but the early Church hesitated to preach to the Gentiles.’*

In fact there is a great deal of difference between your own nation and the alien nations. All nations, here, only mean all the tribes of Israel and the alien nations mean non-Jewish people about whom Jesus had told his followers not to go near them and had forbidden to preach them the

message. Because of this the early Church hesitated to preach to the Gentiles. It is written in the Acts of Apostles:

- ❖ *“Now those who were scattered because of the persecution that arose over Stephen travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none other than Jews.” (acts 11; 19)*

Once, when the Apostles heard that the word is being preached to Gentiles, they opposed very strongly:

- ❖ *“Now the Apostles and the brethren who were in Judea, heard that the Gentiles also had received the word of God. So when Peter went up to Jerusalem, the circumcision party criticised him, saying, ‘Why did you go to uncircumcised men and eat with them?’” (Acts11; 1-3)*

Such verses prove that the general impression held about the mission of Jesus was that it was strictly limited for the Children of Israel. And his advent was to give succour and salvation to the Children of Israel. He acted on this injunction himself and told his followers to do the same and his early Apostles, who were knowledgeable about the true teachings of Jesus and who were trained by him, also acted similarly, and kept their message strictly limited to the tribes of Israel.

Transfer of Prophecy from the House of Isaac to the House of Ishmael:

There is a prophecy in the Old Testament about the advent of a grand Prophet for whom the Children of Israel were waiting. For instance, Moses describes that Prophet in Deuteronomy in these words:

- ❖ *“The Lord your God will raise up for you a prophet like me from among you, from your brethren – him you shall heed – just as you desired of the Lord your God at Horeb on the day of the assembly, when you said, ‘Let me not hear again the voice of the Lord my God, or see this great fire any more, lest I die. And the Lord said to me,*

‘They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth; and he shall speak to them all that I command him.’ (Deut 18; 15-18)

The prophecies give news of the advent of a prophet resembling Moses who will be from among the brethren of the Children of Israel, in other words from the House of Ishmael. Because Jesus was only a forerunner, it was one of his responsibility according to the covenant all the prophets had taken with God, to inform the people of the transfer of Prophecy. Therefore, Jesus described the high status of the expected Prophet; and he used the metaphor of the ‘owner of the vineyard’ and described himself as the ‘son of the owner’. Jesus said:

- ❖ *“When, therefore the owner of the vineyard comes, what will he do to those tenants?’ They said to him, ‘He will put those miserable wretches to death; and let out the vineyard to other tenants who will give him the fruits in their seasons.” Jesus said to them, ‘Have you never read in the scriptures: ‘The very stone the builders rejected has become the head of the corner; this was the Lords doing, and it is marvellous in our eyes. Therefore, I tell you the kingdom of God will be taken away from you and given to a nation producing the fruits of it.” (Mt 21; 40-45)*

The Holy Prophet of Islam is quoted as saying:

- ❖ *“The example of earlier Prophets and myself is as if a house is built and it is a beautiful house except one brick which is missing from one corner. People perform circumambulation and go round it and wonder why that brick was not fitted. The Holy Prophet said, ‘I AM*

THAT BRICK’.” (Sahih Muslim; vol. 4: under ‘wisdom of the Prophet)

Allah the Almighty revealed the last and permanent Law to the Holy Prophet of Islam. He was a progeny of the family of Ishmael. The Israelites considered it a strange phenomenon. But according to the prophecy of Jesus, and despite the dislike of Israelites, Allah the Almighty transferred the inheritance of prophecy to the progeny of the eldest son of Abraham and took away this blessing from the Children of Israel and thus this ‘*kingdom of God*’ was transferred to the House of Ishmael through the Holy Prophet Muhammad so that ‘*the nation produces the fruits of it*’. Hence the advent of many *saints* and *Reformers* among the Muslim people and, ultimately, the coming of the Promised Messiah in a town of Qadian in our times is a proof of the abundance of fruit that was expected from ‘*new tenants*’. This is the final proof of the truthfulness of the prophecy about the Holy Prophet of Islam.

Now, we come to the Gospel of Barnabas. Barnabas (Early 1st century) was originally a Levite from Cyprus called Joseph and became a Christian Missionary. His Gospels were translated into English by Lonsdale and Laura Ragg. Although, in the beginning, Gospels of Barnabas were not considered authentic. However, the authenticity of the Gospels of Barnabas has already been demonstrated in a work entitled: ‘*The Dead Sea Scrolls*’, ‘*The Gospels of Barnabas and the New Testament*’. Further research has provided even more evidence substantiating its authenticity.

In the Gospels of Barnabas, there are very clear prophecies about the advent of the Holy Prophet of Islam. Barnabas states:

❖ “Then, said Jesus, ‘And the Messenger of God when he shall come, of what lineage will he be?’ The disciples answered, ‘Of David.’”

Whereupon Jesus said, 'Ye deceive yourselves; for David in spirit called him Lord, saying thus, 'God said to my Lord, sit thou on my right hand until I make thine enemies thy footstools. God shall send forth thy rod which shall have lordship in the midst of thine enemies. If the Messenger of God whom ye shall call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you that the promise was made in Ishmael, not in Isaac.' (Gospels of Barnabas, Ch. 43; 25-31)

❖ *"Thereupon, said the disciples, 'O Master, it is thus written in the book of Moses, that in Isaac was the promise made.'*

Jesus answered with a groan, 'It is so written, but Moses wrote it not, nor Joshua, but rather our rabbis, who fear not God. Verily, I say to you that if you consider the words of the angel Gabriel, you shall discover the malice of our scribes and doctors. For the angel said, 'Abraham, all the world shall know how God loveth thee; but how shall the world know the love that thou bearest for God? Assuredly, it is necessary that thou do something for the love of God.' Abraham answered, 'Behold, the servant of God, ready to do all that which God shall will.'

Then spake God, saying to Abraham, 'Take thy son, thy firstborn and come up the mountain to sacrifice him.' How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?'

Then said the disciples, 'Clear is the deception of our doctors. Therefore, tell us thou the truth, because we know that thou art sent from God.'

(Gospels of Barnabas, Ch 44; 1-12)

In the light of the references from the Gospels of Barnabas, if we read the Gospel of Matthew, we feel that it is a part of the Bible; and then if we read the Psalms with reference to Matthew, we can understand clearly that Jesus

was not talking about himself but was prophesising about the advent of the Messenger of God. Matthew states:

- ❖ *“Now while the Pharisees were gathered together, Jesus asked them a question, saying, ‘What do you think of Christ? Whose son is he?’ They said to him, ‘Son of David.’ He said to them, ‘How is it then that David, inspired by the spirit, calls him Lord, saying, ‘The Lord said to my Lord, sit at my right hand till I put they enemies under thy feet?’ If David calls him Lord, how is he his son?’” (Mt 22; 41-45)*

Now, let us look at the Psalms that Jesus mentions to and see who does it refer to? This will make it clear if Jesus aske the Jews this question about himself or about the awaited Prophet of God? It is written:

- ❖ *The Lord says to my Lord: ‘Sit at my right hand till I make your enemies your footstool.’*

The Lord send from Zion your might sceptre. Rule in the midst of your foes! Your people will offer themselves freely on the day your lead your host upon the Holy mountains. From the womb of the morning dew, your youth will come to you.

The Lord has sworn and will not change His mind, ‘You are a priest for ever after the order of Melchiz’edek.

The Lord is on your right hand; he will shatter kings on the day of his wrath. He will execute judgement among the nations, filling them with corpses; he will shatter chiefs over the wide earth. He will drink from the brook by the way; therefore, he will lift his head.” (Ps 110; 1-7)

It is evident that the sceptre of Prophecy will change hands from Zion i.e. Jerusalem. In this Psalm the characteristics of the Holy Prophet and his companion are also described as *‘hard on their enemies but compassionate*

among themselves' Melchiz'edek was a wise Arab king. In the Torah, he is described as:

- ❖ *“And Melchiz'edek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed him and said, ‘Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand.*

And Abram gave him a tenth of everything.” (Gen 14; 18-20)

Abraham gave him tenth of everything i.e. he paid the tithe. The Promised Prophet was to come among the Arabs as the simile of ‘Melchiz’edek’ shows. In other words that Prophet was to come among the Arabs and the progeny of Abraham was to him the homage of tithe. Jesus, by using this prophecy, has explained that the awaited Prophet will make his advent in the Arab lands and will be a progeny of Ishmael.

This is what Jesus son of Mary often explained to the Jews in parables and metaphors because Jews would get offended when they were told that the prize of prophethood is to be taken away from them and is to be transferred to the descendants of Ishmael. Jesus is stated as saying:

- ❖ *“I have yet many things to say to you but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come He will glorify me for he will take what is mine and declare it to you.”*
(Jn 16; 12-14)

It is, therefore, befitting that the Holy Prophet and the Holy Quran has refuted baseless allegations and wrong doctrines that were associated with Jesus son of Mary; and have explained the high station that a servant of God

can achieve with his Creator. The complete way of righteous life and the complete and final Law was revealed to the Holy Prophet of Islam. This had already been stated:

- ❖ *“For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away.” (1 Cor 13; 9-10)*

The Holy Quran itself claims:

- ❖ *“This day have I perfected the religion for you and completed my favour upon you” (Ch. 5; 4)*

Jesus son of Mary says:

- ❖ *Nevertheless, I tell you the truth; it is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you; but if I go, I will send him to you.” (Jn 16; 7)*

The root word used which is translated roughly as ‘Counsellor’ has many meanings like Intercessor, mediator, advocate, spirit of truth, teacher, master, besides many others. Dr Sale translate the word as ‘Satauda’ which means the praised one or glorious or in Arabic it will translate as AHMAD. In the beginning, when the Gospels of John were translated into Arabic, the word ‘Paracleteos’ was translated as Ahmad that has been accepted by Sir William Meur in his book ‘Life of Muhammad’. In the Holy Quran this prophecy is stated as:

- ❖ *“And call to mind when Jesus son of Mary said, ‘O Children of Israel, surely, I am Allah’s Messenger unto you, fulfilling that which is before me of the prophecies of the Torah, and giving glad tidings of a Messenger who will come after me, his name being Ahmad ...” (Ch. 61; 7)*

King Solomon, in his Song of Solomon, describes the features of his beloved Prophet (The Holy prophet of Islam):

- ❖ *“My beloved is all radiant and ruddy. Distinguished among ten thousand His speech is most sweet; and he is altogether most desirable. This is my friend, O daughters of Jerusalem.” (Song 5; 10-16)*

This translation of the English Bible is different from the Aramaic where the words used literally translate as:

- ❖ *“He is absolutely beloved of God. He is my friend and my beloved, O daughters of Jerusalem.” (Aramaic Bible, Song 5; 10)*

He is the same beloved of God Almighty for whom many a saint and righteous persons waited and passed away. His one passing was seen by Moses on the Mount and he shivered with fear and the mountain shattered to pieces because of the splendour of that manifestation. From antiquity, all the Messengers of Allah have been prophesising about his advent. David has sung his praises and has called him his Lord for whom the whole cosmos was created. He has been called the beloved of God, and loved by all those who had God’s love; and by loving whom, it becomes easy to gain the love of God. He has been called the Lord of ‘*the kingdom of heaven*’ for whom all the prophets kept acting as his servants; and prepared the way for him to take the throne because of his greatness and grandeur. *“O Allah send the choicest blessings on our lord and master on Muhammad and his descendants.”*

To draw attention to the greatness and dignity of the Ka’aba was also a part of the mission of Jesus son of Mary. We notice that when the first temple (Temple of Solomon) was being built, God has declared:

- ❖ *“But if you turn aside and forsake my statutes and my commandments which I have set before you, and go and serve other Gods and worship them, then I will pluck you up from the land I have given you, and this house which I have consecrated for my name, I will cast out of my sight and make it a proverb and a byword among all people. And at this house which I have exalted, everyone passing by will be astonished and say, ‘Why has the Lord done this to this land and to this house?’ Then they will say, ‘Because they forsook the Lord the God of their fathers who brought them out of the land of Egypt, and laid hold on other Gods, and worshipped them and served them; therefore, he has brought all this evil upon them. ”*
(2 Chron 7; 19-22)

Jesus drew the attention of the people to the above declaration of God in these words:

- ❖ *“Jesus said to her, ‘Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.’ ” (Jn 4; 21)*

Understanding the importance of this prophesy, many of the early disciples of Jesus son of Mary had made pilgrimage to the Ka’ab a. It is well known that many alteration and deletions have been made by the successive redactors of the Old Testament. In one of the old manuscript of ‘*Sermons of Clementine*’ from early Christian era, it is written:

- ❖ *“We and our prophet have been given such discernment that we can recognise the sections of Torah that have been altered. There are sections in the Torah that are contrary to the attributes of God and against the sanctity of Prophets, Our Prophet was sent down so he*

could inform us about the real and altered text. We have been given the faculty to differentiate between truth and falsehood.”#

This is also supported by the Gospels of Barnabas:

❖ *“And Jesus said to the scribe, ‘As God liveth in whose presence my soul standeth, if the book of Moses and the book of pour father David had not been corrupted by the human traditions of false Pharisees and doctors, God would not have given his word to me. And why speak I of the book of Moses and the book of David? Every prophecy have they corrupted in so much that today, a thing is not sought because God commanded it, but men look whether the doctors say it, and the Pharisees observe it, as though God was in error, and men could not err.’” (Gospels of Barnabas; Ch. 189.)*

We can safely conclude that according to the Bible and the Holy Quran, the mission of Jesus son of Mary was to give guidance to the Children of Israel and to smooth the way for the promised Messenger, as well as to tell the people about the alterations and deletions that had taken place in the Bible over the centuries.

Therefore, the tribes that accepted Jesus, also accepted the Holy Prophet of Islam; and those tribes that rejected Jesus were also rejected in heaven and never had the blessing of accepting the last prophet, the Prophet of Islam. If only they could see the light and accept the second advent of Jesus in the person of Mirza Ghulam Ahmad, the promised Messiah and Mehdi and thus convert their misfortune into a blessing of Allah the Almighty.

Ooo

CHAPTER – VIII

Refutation of Claim of Divinity Associated with Jesus son of Mary

The fundamental belief of most of the religions of the world is to accept the existence of a Creator who sustains the entire Universe. This truth has been stated in the Holy Quran in the following manner:

- ❖ *“And if thou ask them, ‘Who created the heavens and earth?’ They will surely say, ‘Allah!’ (Ch.39; 39)*

In other words, if people were asked who created them, they would immediately say that their Creator is God who is the Creator of the heavens and the earth. Such a spontaneous response is also supported by the true nature of all human beings to accept and give witness to this fact. The Holy Quran again states:

- ❖ *“And remember when thy Lord brought forth from Adam’s children – out of their loins – their offspring and made them bear witness against their own selves saying, ‘Am I not your Lord?’ They said, ‘Yea, we bear witness.’” (Ch. 7; 173)*

In other words, man’s very nature tells him that there is someone, or somebody who is responsible for the creation and sustenance of this whole Universe. True human nature cannot, for a moment, doubt that it can exist in this world without a master. Allah declares in the Holy Quran:

- ❖ *“Their Messengers said, ‘Are you in doubt concerning Allah, Maker of the heavens and the earth?’ (Ch. 14; 11)*

Human nature cannot, truly, doubt the existence of an Almighty God; and there is no difference of opinion among the religions of the world about this.

If at all there is any difference, it may be about the attributes or the expression of those attributes of God. Islam and the Holy Quran associate Allah the Almighty with all the admirable attributes; and claims that He is only one and uncreated. However, the present day Christianity claims Jesus son of Mary, literally, a son of God and that he was in fact God in the body of Jesus.

Jesus, himself, was a standard-bearer of the Unity of God just like the other Messengers of God who appeared before him. We cannot find a single reference anywhere in the Old or New Testament where Jesus made any claim to Divinity. On the contrary, we find abundant references spoken by Jesus about the Unity of God. For instance:

- ❖ *“And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou has sent.” (Jn 17; 3)*
- ❖ *“Teacher, which is the greatest commandment in the Law?” And he said to him, ‘You shall love the Lord your God with all your heart; and with all your soul, and with all your mind.’” (Mt 22; 36-37)*
- ❖ *How can you believe, who receive glory from another, and do not seek the glory that comes from the only God.” (Jn 5; 44)*
- ❖ *“Jesus said to her, ‘Mary. She turned and said to him in Hebrew, “Rab-bo’nil” (which means teacher. Jesus said to her, ‘Do not hold me for I have not yet ascended to my father; but go my brethren and say to them, I am ascending to my Father and your Father, to my God and your God.’” (Jn 20; 16-17)*
- ❖ *“And call no man your Father on earth, because you have one Father, who is in heaven.” (Mt 23; 5)*
- ❖ *“One God and Father of us all, who is above all, and through all and in all.” (Eph 4; 6)*

The above sayings of Jesus, clearly indicate that Jesus was a staunch believer in the Unity of God and preached it to his followers and believed that the Unity of God was the fundamental commandment. It was the very foundation of his teachings that one should believe in the oneness of God and as he is quoted as saying, *'You shall love the Lord your God with all your heart; and with all your soul, and with all your mind.'* Let alone the salvation or atonement, Jesus commanded to seek all honour, glory and respect from God. The Promised Messiah, the Founder of the Ahmadiyya Muslim Community has observed that Jesus never claimed Divinity for himself even when the Jews want to stone him accusing him of blasphemy. Instead, he used the argument:

- ❖ *"The Jews took up stones again to stone him. Jesus answered them, 'I have shown you many good works from the Father; for which of these do you stone me?' The Jews answered him, 'It is not for a good work that we stone you, but for blasphemy; because you being a man, make yourself God. Jesus answered them, 'Is it not written in your Law, 'I said you are gods? If He called them gods to whom the word of God came (and scriptures cannot be broken), do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am son of God?'" (Jn 10; 31-36)*

The Promised Messiah, the founder of the Ahmadiyya Muslim Community, says in this regard:

- ❖ *"When the Jews wanted to stone Jesus because they said he claimed to be the son of God, he told them, 'Is it not written in your Law that you are gods?' Now, anyone with a grain of sense can see that Jesus, at such a difficult moment should have shown his Divinity and should have countered their argument by telling them that it was not*

- ❖ *blasphemy but that he was, in fact, God; and should have told them that it was, indeed, written in their books at such and such places that he was omniscient god; and then, he should have shown them some sign of his divine powers. Instead, Jesus only told them that they had been addressed as gods themselves. Any God-fearing honest man can conclude from all this whether this is a claim or a refutation of a claim to Divinity. (Malfoozat, vol. 3, p 135: London 1984 edition)*

Furthermore, the Promised Messiah states:

- ❖ *“ It is obvious that when the Jews wanted to stone Jesus because, in their opinion he had blasphemed by claiming himself to be the son of God, that was the time for Jesus to either absolve himself from that accusation or show his divinity. What was his duty? Any reasonable person can conclude that when he was declared an infidel, he was attacked and was to be stoned to death, he had only two options left to him. First, if Jesus was, in fact, a son of God, he should have replied that his claim was true and a fact and that he had two proofs for his claim; one that it was written about him in their books that the Messiah will, in fact, be a son of God or be a God himself and he will have absolute power and the knowledge of the unseen and will do what he liked. He could have further challenged the Jews to bring their Books and that he could show them the proof. He could have shown the ignorance and lack of attention on their part that they called him an infidel while their sacred books declared him to be God. How could they call him infidel, instead they should worship him because he was God.....*

Let the impartial judges ponder over this with honesty. Was this the answer that Jesus gave to absolve himself from the accusation of blasphemy? His

answer to prove his claim to be 'son of God', was, 'If God called them gods to whom the word of God came (and scriptures cannot be broken), do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am son of God?'

It is absolutely clear that Jesus, by calling himself 'son of God', never claimed to be God. He only compared himself to the people to whom the word of God came and declared that his claim was similar." ('Jang-e-Muqqadas (Holy war): Roohani Khazain, vol. 6; pp. 133-135: London edition 1984)

The Promised messiah further explains:

- ❖ *"Jesus never taught the doctrine of trinity. Throughout his life he preached Unity and Oneness of God Almighty.*
- ❖ *..... His words that he uttered when he was being crucified, also support his belief on the Unity of God Almighty. He supplicated with great humility, "E'lo-I, E'lo-I, la'ma sabachtha'ni?" which means, "My God, my God, why have you forsaken me?" (Mk 15; 34). A person who calls God with such humbleness and declares that God is his Creator; can such a person claim himself to be God Almighty?" (Chashma-e-Masihi (Fountain of Jesus): Roohani Khazain, vol. 20; pp. 374-375: London edition 1984)*

In fact, Christianity was split in two groups/ sects in the early period. One group that was known as Christian Jews or Ebonite or Nazarene believed in the Unity of God and believed in Jesus as a Messenger of God. They mostly came from Aramaic/ Jewish stock. The second group/ sect was of Gentile Christians. In the beginning, their beliefs were not much at variant with the Nazarenes, but the church elders, with the influence of Greek mythology and Paul's influence deviated and corrupted the original teachings of Jesus.

Finally, in the Council of Nicaea in 338 CE had their views of Trinity accepted despite great opposition of the Unitarian Christians. These Unitarians as the Nazarenes were known, had ten fundamental beliefs. As it is stated:

- ❖ *Early Christians believed in: 1. One God who was the Creator of this world; 2. They only believed in the Gospels of Matthew that was in their possession and was in Aramaic; 3. They rejected the doctrines put forward by Paul and considered them against the Law; 4. They believed in circumcision; 5. They celebrated Sabbath; 6. Their life-style was Jewish according to the Law of Torah; 7. They believed in the fatherless birth of Jesus; 8. They called Jesus 'son of God'; 9. They did not believe in Jesus to be the 'Uncreated Word' nor did they believe him to be God; 10. They believed in life after death and did not subscribe to the doctrine of atonement. (Christersten Dahl, *The Scrolls and the New Testament*, T & T Clark Edinburgh 1907; p. 293)*

Despite believing in the term 'son of God', the early Christians did not accept the term literally. When the Jews asked Jesus how could he, being a man, call himself god? His reply was that those select ones to whom the word of God came are called gods in the Torah. **(Jn 10; 35)**

The above explanation of Jesus was kept in mind by the early Christians and they also accepted the term of 'son of god' as a metaphorical expression. There were still many Christian scholars in 4th century who translated the term of 'son of god' in metaphorical sense. For example Father Aphroitus (330-350 CE) of the Syrian Church who wrote 23 sermons; noting the objection of the Jews, answers it in his 17th sermon. This valuable reference has been noted by Canybear, a famous Christian Scholar. He says:

- ❖ *“Christians worship a crucified person whose name is Jesus. They call him God as well as son of God, whereas God is above having children. In this respect, famous scholar Aphroitus has commented:*

“A man with whom God is pleased because he follows the path of righteousness, God call him His son and His friend. When God Almighty chose Moses, he called him his friend and his beloved and appointed him the Head of his community and gave him such titles as ‘Master’ and ‘Divine’. He called him God in this sense. We can see it written in Torah, “And the Lord said to Moses, ‘See I make you as God to Pharaoh” (Ex 7; 1)

Along with this, God gave him Aaron as a priest and a prophet and said:

- ❖ *‘He shall speak for you to the people; and he shall be a mouth for you; and you shall be to him as God.’ (Ex 4; 16)*

Similarly, God address the Children of Israel:

- ❖ *“You are the sons of the Lord your God For you are a people holy to the Lord your God” (Deut 14; 1-2)*

About King Solomon, God says:

- ❖ *“I will be his father, and he shall be my son.” (2 Sam 7; 14)*

“Therefore it is in these terms that we call Jesus son of God because we found God through him. In the same manner as it is mentioned about Israel, ‘He is my firstborn.’ (Ex 4; 22); and it is written about Solomon that he shall be like a son. We call Jesus God in the same way as Moses had been given the title of God. Furthermore, the title of God is the highest honour that God almighty bestows on His special and chosen people.” **(F.C. Canybear, The Origin of Christianity, London; p.184)**

With this reference from Aphroitus that has been quoted by Canybear, it is obvious that early Christian sects believed in Jesus as god or son of god in

the same way as metaphorically stated in the Torah for the prophets and those who had achieved special place in the heart of God Almighty. But the Gentiles, slowly adopted the deviant doctrines and start believing in Jesus as true God and Son of God and moved away from the true path. Canybear has given many references of Christian scholars which show that belief in one God was prevalent in the early period of Christianity.

In the second half of the second century, a Roman Christian Barrister, Minucin Ilix, wrote a document in Latin in defence of Christianity. This is considered to be the first such written defence. He refutes the idea of Divinity of Jesus, but defends the Christian practices on the basis that it was an old practice among Roman, Greeks and Egyptians to worship mortal humans as God. He suggests that the Christians only offer only great respect to the messengers of God. **(The Origins of Christianity; pp. 181-182)**

Similarly, the above author also gives reference of a Latin scholar from his book *True Wisdom*. He writes:

- ❖ *“We are not left in any doubt or ignorance about the commandments of God, nor the way He sends these commandments to His people. When God noticed that evil and false idols had made people forget His name, He decided to send His son, who was leader of angels, as vicegerent to human beings; so that they move away from impure and false religions and learn the true wisdom to return to the worship of true God; and eliminate ignorance from their minds and guide them to just and wise actions. These are the ways of God and this was the way towards which Jesus guided. These were the commandments that Jesus drew the attention of the people. This was the exemplary way that Jesus demonstrated and guided his people, because he taught that there is only one God who should be worshipped. He never said*

that he is God. He was sent with singular purpose to eliminate polytheism and establish worship of one God. Had he claimed to be god himself, he would have made himself co-existent with the one and only God. He would have been unfaithful to the Almighty who had sent him and would have been guilty of usurping the mighty station of God and thus would have separated himself from God almighty. For this very reason, he proved himself faithful and did not claim any superiority. Instead, he devoted himself to spread the message and act himself on the commandments of the One who had sent him. His reward for his faithfulness was that he was given the honour for ever of being divine, he was given the status of an arbiter and granted the name of God.” (The Origin of Christianity; p. 183)

After giving the above reference, the author says,

- ❖ *‘It proves that the title of ‘son of God’ used in the early Christian writings, is merely meant to be a servant of God or a Messiah. The title ‘son of God’ as a Divine manifestation came into use when the message of Christianity reached the Gentiles and that started to become Christians in great numbers. Since, in their traditions, kings and emperors were elevated to the divine title of God, the concept of Godhead also became prevalent among Christians.’*

He writes further:

- ❖ *“It was a firm belief of early Christians that Jesus, when he received the baptism from John the Baptist, Spirit of God descended on him and he was declared a Messenger of God and exalted to the station of Messiah. This firm belief of early Christians was completely ignored by later Christian historians; and this created a great gulf between the Roman and Alexandrian Christian scholars.”*

The author, commenting on the ‘Quranic Jesus’, says:

- ❖ *“In the Quran of the Muslims, belief in Jesus as God is declared blasphemous and rejected completely. Therefore, the Quran is much nearer to the belief of the early Christians than the present-day Christianity. It is written in the Quran: “He (Jesus) was only Our servant, on whom We bestowed Our favour, and We made him an example for the Children of Israel.” (Ch. 43; 60)*

The above comments are from an eminent Christian scholar (*Frederick Cornwallis Canybear*), who was an academic in Oxford and a Fellow of the British Academy.

Similarly, another scholar, Rev Dr Charles Francis Potter, from the United States of America, who was a well-known Christian Priest and religious leader, has written a book on the discovery of The Dead Sea Scrolls. He has written a book, in which he has proved that with the publication of the Scrolls, the falsity of the Church dogma is being exposed. He says:

- ❖ *The historians believe that this man (The Melchiz’edek of the Qumran Scrolls) is some grand personality who existed before Jesus whom Jesus used as a role-model. Some believe that Jesus himself was Melchiz’edek. However, as more of the Scrolls are coming to hand and are being studied, it is becoming obvious that the strange and wondrous personality whose name is Melchiz’edek, was most probably a human being and a Messenger of God similar to Jesus; and not the extant Jesus Christ who is considered one part of the Holy Trinity.” (The Lost Years of Jesus Revealed, Rev Dr Charles Francis Potter; Gold Medal Book Co (1959) p. 128)*

The author continues

- ❖ *“Do not overlook the fact that there large number of people in this world who are not prepared to accept Jesus son of Mary as God; and that despite the untiring effort of Christian Missionaries. The followers of other religions, for instance Confucius and Buddhist, consider Jesus a great Reformer and a Messenger; in other words only a human being and not God.*

Muslims, who take offence when we call them Muhammadans and they give the reason that they love Unity of God. They claim that they do not worship Muhammad, but like Jews, they worship one God. They say that they have great respect for Jesus and Moses and they consider them both Messengers of God. They believe that Muhammad is the greatest of the Messengers of God, yet they do not worship him and they worship the One and Only God. Similarly, there are millions of people in this world deserving of respect like scientists, philosophers, doctors, teachers and people belong to other professions who live in the Christian world but do not believe in the divinity of Jesus. We, Christians, according to the census, are one third of the population of this world who have taken baptism and 99% of them believe in Jesus to be a Divine manifestation. But there are many followers among them who are not satisfied with Christian doctrine and secret sparks of doubt continue to burn and these sparks have turned into flames by the exposures of the material being discovered in Qumran Valley.

(Ibid; pp. 123-124; summarised)

At the end, the worthy author writes:

- ❖ *“We have presented enough material which shows that these manuscripts are, in fact, a boon from God which has been granted to those who are interested of this era. This heap of material that has been discovered, confirms that Jesus himself declared that he was a*

human being and neither the second manifestation of God, nor the son of God as his followers started to believe afterwards.” (Ibid; p. 127)

The New Testament also support that the Apostles also worshipped One God and did not consider Jesus as God.

- ❖ *“For we are the true circumcision, who worship God in spirit, and glory in Jesus and put no confidence in flesh.” (Phil 3; 3)*
- ❖ *“But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth.” (Jn 4; 23)*

The belief that the Apostles held about Jesus was below the Father and it was so clear that they considered the sayings of Paul, ‘and you are Christ’s; and Christ is God.’: ‘But I want you to understand that the head of every man is Christ and the head of Christ is God.’ (1 Cor 3; 23: 1 Cor 11; 3)

The Apostles used the name of Father for God, ‘For although there may be so-called gods in heaven and earth -... yet for us there is one God, the Father, from whom are all things and for whom we exist.’ (1 Cor 8; 5-6)

- ❖ *“and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see. To him be honour and dominion. Amen.” (1 Tim 6; 15-16)*

There is no doubt that Jesus himself and his followers, especially the early Christians, were firm believers and had faith in Oneness of God. They could never contemplate second manifestation or partner of God. They followed the commandments of Torah and considered Jesus a Messenger of Allah who was a true servant devoted to Allah the almighty and called him son of God according to the old traditions of the Old Testament.

ARGUMENTS PUT FORWARD BY THE CHRISTIANITY ABOUT THE DIVINITY OF CHRIST AND THE REALITIES:

We will look at those references now that the present-day Christian hierarchy uses to justify the divinity of Jesus. The Gospel of John is often quoted as stated below:

- ❖ *“On the evening of the day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood before them and said, ‘Peace be with you.’ When he had said this he showed them his hands and his side. Then the disciples were glad they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent me, even so I send you.’ Now Thomas, one of the twelve called the Twin, was not with them when Jesus came Eight days later, his disciples were again in the house, and Thomas was there. The doors were shut, but Jesus came and stood among them, and said, ‘Peace be with you.’ Then he said to Thomas, ‘Put your fingers here, and see my hands; and put your hand, and place it in my side; do not be faithless, but believing.’ Thomas answered, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen me and yet believed.’” (Jn 20; 19-29)*

These words were uttered by Thomas, when Jesus, having survived the crucifixion, showed his wounds and has asked Thomas to put his hand in his ribs where the Roman soldier has pierced him with the spear. Having seen this, Thomas was so surprised that he spoke the words, ‘My Lord and my God!’ How do these words prove that Thomas spoke them believing in the divinity of Jesus? It only shows that Thomas was surprised on the survival

of Jesus and having seen the heavenly sign and a miracle, said the words, ‘My Lord and My God’, in a surprise as often happens to people who, when faced with surprise, utter such words. Furthermore, as is evident from John’s Gospel quoting the words of Jesus:

- ❖ *“My Father who has given them to me, is greater than all, and no one can snatch them out of the Father’s hand. I and the Father are one.”*
(Jn 10; 29-30)

It proves that that it was common among the disciples to use such phrases as were common in the Torah. It is not surprising if the disciples used such phrases to describe Jesus whom they believed to be exalted and Messenger of God. Such phrases are never used to ascribe divinity to Jesus.

Verses from Romans are also presented in support of divinity:

- ❖ *“They are Israelites and to them belong the son-ship, the glory, the covenants, the giving of the Law, the worship, the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is overall be blessed for ever. Amen.”* (Rom 9; 4-5)

The above verses are presented partially but when read fully, it gives the lie to the divinity of Jesus.

It is also argued that Jesus was prayed to, therefore, he is God. This argument is supported by the mention of the first Christian martyr, Stephen. It is said that Stephen cried out, ‘O Lord Jesus, accept my spirit’, then he bent down on his knees and shouted, ‘O Lord, do not blame them for this sin.’ Stephen the martyr showed his love in the last moments of his life.

Clearly, there is no mention of praying to Jesus. On the other hand, there are numerous occasions in the New Testament when Jesus himself had been praying. Therefore, even if he was prayed to, he himself was dependant on praying to other, how could he listen to and could accept a prayer? It is also

not clear in what manner did Stephen the martyr used the word Lord for Jesus. Did he not use that word in the same way as Jesus had explained himself, and the earlier disciples recognised the meanings. Stephen the martyr used that word in the same meaning and not as true God almighty. It is written in the Gospels:

- ❖ *“All this took place to fulfil what the Lord had spoken by the prophet; ‘Behold, a virgin shall conceive and bear a son, and his name shall be called Emman’uel.” (Mt 1; 22-23)*

The prophet mentioned in the above verse is Isaiah. Some Christians suggest that it is the mention of Jesus as Divine. If Emman’uel (God with us) is the name given to Jesus and his recognition, then it only means that God is with Jesus. This is not an argument for divinity of Jesus. On the contrary this is refutation of divinity, because makes Jesus and God two separate entities. Furthermore, such declaration as God to be with someone is nothing special in the phraseology of Old Testament. God addresses Jacob in Genesis:

- ❖ *“Behold! I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you.” (Gen 28; 15)*

If we take what Matthew’s Gospel suggests that *‘he shall be called Emman’uel,’* that will be a falsification and alteration of the text of Isaiah which has been referred to by Matthew. Isaiah’s prophecy does not suggest that he will be called Emman’uel. Even if we accept that this prophecy fits Jesus, there are many reasons that suggest otherwise. For instance:

First: Mother of Jesus did not call him Emman’uel. If we accept the name literally, we are faced with the Gospel of Marks, *“And at the ninth hour Jesus cried with loud voice, ‘E’lo-I, E’lo-I, la’ma sabachtha’ni?” (Mk 15; 34);* which means O my God, O my God, why have you forsaken me?

On the other hand, the above prophecy was fulfilled in the person of the Holy Prophet of Islam, who at a very critical moment in his life when he was in the cave of *Thaur* with Abu Bakr told him (as is stated in the Holy Quran:

❖ *“Grieve not, for Allah is with us.” (Ch. 9; 40)*

Second: In the book of Isaiah, in Hebrew, the word ALMAH (Is 7; 14) has been used which means “young woman.” “Almah” can mean “virgin”, as young unmarried women in ancient Hebrew culture were assumed to be virgin; but the word does not imply virginity. “Almah” occurs seven times in Hebrew scriptures (Gen 24:43; Ex 2:8; Ps 68:25; Prov 30:19; Song 1:3; 6:8; Is 7:14.). None of these demand the meaning of virgin. Thus, this prophecy does not seem to apply on Jesus. On the other hand this prophecy, once again, fits the Holy Prophet of Islam; as it is further stated that *‘He shall eat curds and honey....’* It is not proven that Jesus used to eat curds and honey, while both these foods were the favourite of the Holy prophet of Islam. IN the Gospels, we only read about vinegar, wine, fish and bread for Jesus.

Another argument that is given in support of the Divinity of Jesus, is his statement that he made addressing his opponents, *“You are from below and I am from above; you are of this world and I do not belong to this world.”*

This sentence clearly means that Jesus is telling the Jews that *he is a prophet and his knowledge is given to him from heaven while the ordinary people are dependent on the knowledge of this world.* This is an ordinary phrase used every day. When we call someone worldly or earthy, we only assert that he loves this world more than his Creator. Jesus used the phrase in exactly the same sense and it does not prove his Divinity. Our argument is given force by the statement of Jesus informing God about his followers:

❖ *“I have given them thy word; and the world has hated them because they are not of this world, even as I am not of the world.” (Jn 17; 14)*

Again, Jesus addresses his followers thus:

- ❖ *“but because you are not of this world, but I chose you out of this world, therefore, the world hates you” (Jn 15; 19)*

If not being of this world means divinity then there is no distinction and all the followers of Jesus should be considered Divine. Jesus said:

- ❖ *“..... even as thou, Father, art in me, and I in thee.....” (Jn 17; 20)*

The above words also express total love for God. If the above sentence is construed to mean Jesus being Divine, what would be said about the statement of Jesus about his followers?

- ❖ *“father art in me, and I in thee, that they may all be one; even as thou, Father art in me, and I in thee, that they may also be in us’ so that the world may believe that thou has sent me. The glory thou hast given me, I have given them, that they may be one even as we are one, I in them and thou in me that they may become perfectly one, so that the world may know that thou hast sent me.” (Jn 17; 21-23)*

If by becoming one indicates divinity of Jesus, then all his followers should also be Gods. There are many similar references in the Gospels. It is obvious that to be one with God only refers to following the commandments of God with love and devotion.

Another reference that is often put forward to prove the Divinity of Jesus is:

- ❖ *“For what angel did God ever say, ‘Thou art my son, today I have begotten thee?’*

Or again:

- ❖ *‘I will be to him a father and he shall be to me a son?’ (Heb 1; 5)*
- ❖ *“He said to them, ‘You are from below, I am from above; you are of this world, I am not of this world.’” (Jn 8; 23)*

We have already discussed that such statements in the Bible are only allegorical words describing the qualities of God's Messengers. Following are some such statements made by Jesus:

- ❖ *“But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of the blood nor of the will of the flesh, nor of the will of the man, but of God.” (Jn 1; 12-13)*
- ❖ *“He who is of God hears the words of God.” (Jn 8; 47)*
- ❖ *“for, in him we live and move and have our being; as even some of your poets have said, ‘for we are his offspring.’ Being then God’s offspring, we ought not to think that Deity is like gold or silver” (Acts 17; 28-29)*
- ❖ *“For he who sanctifies and those who are sanctified have all one origin.” (Heb 2; 11)*

This proves that to be of somebody or to come from somebody only emphasises the nearness and close relationship with somebody.

Another reference that is often used to strengthen the argument for divinity of Jesus is from Hebrews:

- ❖ *“Jesus Christ is the same yesterday, today and for ever.” (Heb 13; 8)*

The verses in the Old Testament and the New Testament refute that argument that it is specific for Jesus. For instance:

- ❖ *“You are my witnesses”, says the Lord, “and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no God was formed, nor shall there be any after me.” I am the Lord, and besides me there is no saviour.” (Is 43; 10-11)*

- ❖ *“Before the mountains were brought forth, or even thou hadst formed the earth and the world, from everlasting to everlasting thou art God.” (Ps 90; 2)*
- ❖ *He (Melchiz’edek) is without father or mother or genealogy and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest for ever.” (Heb 7; 3)*

Thus, according to both Testaments, the divinity of Jesus, his eternal existence or his existence till eternity, are disproved. If it is accepted as true then Melchiz’edek should also have the same status of eternal existence. The New testament also proves that yesterdays and todays were not same for Jesus in the sense that commentators imply not was his knowledge everlasting or eternal:

- ❖ *And Jesus immediately turned about in the crowd, and said, ‘Who touched my garments?’” (Mk 5; 30)*
- ❖ *“And seeing a fig tree by the wayside, he went to it, and found nothing but leaves only.” (Mt 21; 19)*

A person who has no knowledge of ordinary matters, cannot have the attributes of divine being or be eternal.

Another argument that is usually used to support the claim of divinity for Jesus is his fatherless birth. Adam was also born without a father or a mother, he should have higher claim to divinity. Similarly *Melchiz’edek* can also be a claimant to divinity; just as many other who have been said to have been born in antiquity can claim to be God. But this argument of the fatherless birth of Jesus is not universally accepted and Jews especially accuse Mary of immorality.

Another argument put forward is because Adam committed a sin, he put a seed of sin in all his progeny and all humanity became sinful. Because Jesus

was one of the progeny of Adam, he was born sinless; and since only God is sinless, Jesus is God. All the claims in this argument are untrue, and we shall look at all of them one by one in turn.

1. To claim all the progeny is sinful because of the sin committed by Adam, is against the divine justice. It is not justice that if father commits a sin, his son should automatically be declared sinful.

2. 'One who is born of Adam is sinful.' This statement is totally untrue logically and narratively. Logically untrue because it is against God's rules of Justice. Narratively untrue, because Luke states:

❖ *"In the days of Herod, king of Judea, there was a priest named Zachari'ah, of the division of Abi'jah; and he had a wife of the daughters of Aaron, and her name of Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Lk 1; 5-6)*

This statement about Zachari'ah and his wife declares them sinless (blameless). Therefore, to say, that all descendants of Adam were sinful, is totally wrong according to the Bible; because Zachari'ah and his wife were the progeny of Adam.

3. To say that the children of Adam are all sinful is not logical because many who are not born of Adam can also be called sinful, for instance Satan, the serpent, all idols, evil spirits and demons that Jesus and his disciples used to take out. It is obvious that all these creatures were not the progeny of Adam.

4. It is wrong to say that Jesus was without sin, since according to his own statement when he declares, *"Do not call me sinless; for sinless is only one, Father who is in heaven."*

5. To say that Jesus is sinless because he is not from the family of Adam, is also wrong because:

- a) According to Christian scholars, the sin of man that has been carried by all generations of Adam, was the fault of Eve (Gen 3; 1-6) who was snared by the serpent into eating the forbidden fruit. So, it can be easily said that being born of a woman (eve), Jesus is surely sinful.
- b) It is also written in the Torah: *“How can he who is born of a woman be clean?”* (Job 25; 4): and, *“What is a man, that he can be clean? Or he that is born of a woman, that he can be righteous?”* (Job 15; 14)

Getting back to the argument that Jesus was God because he was sinless. He was not alone in that claim because Zachar'ia was also without sin, therefore he must be declared God; or his wife who was also sinless, she should be declared God or wife of God. Extending the same logic, because the parents of John the Baptist were both God, John must be considered God. In fact, John should be bigger God than Jesus. *Melchiz'edek*, also deserves to be called a God because he was not from Adam. Anyone who is not born of Adam, he is free of sin; and whoever is free of sin he is God. With this logic, all angels are also God as they are free of sin. All birds and animals deserve to be divine because according to the above logic, they are also free of sin. In short, if the argument of Divinity is accepted for Jesus, the same argument will create hundreds of thousands Gods. What superiority will Jesus have with his divinity or being a God?

Another argument that is put forward for the Divinity of Jesus, is that after having died and remained dead for three days, he became alive and was raised to heaven.

In the first instance, death itself is enough to disprove the divinity of Jesus. Secondly, according to Bible,

- ❖ *“Being put to death in the flesh, but made alive in spirit.” (1 Pet 3;18)*
- ❖ *“But if Christ in you, although your bodies are dead because of sin, your spirits are alive because of righteousness.” (Rom 8; 10)*

How can this argument of coming alive be justified for the divinity of Jesus?

INTERNAL EVIDENCE FROM THE BIBLE:

The true fact about Jesus is that he never died on the cross. He was taken off the cross alive and he migrated to Eastern lands. There are many reasons for this assumption and they will be laid down briefly:

- I. Jesus compared his crucifixion with what happened to Jonah and to say that no other sign would be given except the sign of Jonah. (Mt 16; 4)
- II. All evidence supports beyond doubt that Jonah was swallowed alive by a fish and he remained alive for three days and he came out of the fish alive. Similarly, Jesus was taken off the cross and remained in a vault for three days and came out alive.
- III. The governor, Pilate was reluctant to punish Jesus because his wife was disturbed by a dream which meant that if Jesus died, Pilate will die as well. Pilate ‘washed his hands’ off the judgment and was thus saved. (Mt 27;19-21)
- IV. The final supplication of Jesus, *‘E’lo-I, E’lo-I, la’ma sabachtha’ni?’* (Mk 15; 34); which means O my God, O my God, why have you forsaken me? God almighty protects his own Messengers and listens to their supplications just as he did in case of Jonah.
- V. Pilate planned the trial of Jesus on Friday and delivered him for crucifixion in the sixth hour and he was removed from crucifix in the

- ninth hour as it is stated, *“Now, from the sixth hour there was darkness over all the land until the ninth hour” (Mt 27; 45)*
- VI. The Roman Centurion and soldiers who were standing guard over Jesus, became scared when they saw darkness and earthquake. *When the centurion, and those who were with him keeping watching over Jesus, saw the earthquake and what took place, they were filled with awe...” (Mt 27; 54).* Under such circumstances, it became easy to transfer Jesus to a safe place.
- VII. It was the custom of the Jews that victims of crucifixion were never left on the cross during the Sabbath. Furthermore, his legs were not broken as they were of the two other victims. One of the soldiers also pierced his side with a spear, blood and water came out immediately. It is well known that blood or water does not come out of a dead body as the heart stops pumping blood after death. *“Since it was the day of preparation, in order to prevent the bodies remaining on the cross on the Sabbath, the Jews asked Pilate that their legs might be broken, and that they might be taken away. So, the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness –his testimony is true and he knows that he tells the truth.” (Jn 19; 31-35)*
- VIII. Joseph, a rich man from Arimenthe’a, who was also waiting for the ‘kingdom of God’ went to Pilate and asked for the body of Jesus. Pilate was surprised and enquired if Jesus had already dies. He granted the body to Joseph. His surprise was logical because crucified

people have been known to remain alive for three days or more; while Jesus had been crucified for only three hours without breaking his bones. (Mk 15; 43-47)

- IX. *“So, he (Joseph of Arimenthe’a) came and took away his (Jesus’s) body. Nocode’mus also, who had come to him by night, came bringing a mixture of myrrh and aloes about a hundred pounds in weight. Now in the place where he was crucified, there was a garden; and in the garden a new tomb where no one had ever been laid. So because of the Jewish day of preparation, as the tomb was close at hand, they laid Jesus there,”* (Jn 19; 38-42). In the books of medicines, the formulae for this mixture or ointment is available and alivis known variously as Ointment of Jesus (*Marham Isa*), Ointment of Messengers (*Marham-e-Rusul*) or Ointment of Disciples (*Marham-e-Havariun*) . The last name is probably because Nicode’mus and other disciples prepared this ointment especially for the injuries that Jesus suffered and he was healed by this ointment.
- X. Jesus was kept in the tomb in the garden on Friday night and after he recovered his breathing, he was taken away; and on Sunday morning Mary Mag’dalene came and saw the stone had been removed and found Jesus missing. (Jn 20; 1-2), (Jn 20; 13-14); However, when she turned around she saw Jesus but did not recognise him.
- XI. Jesus addressed Mary Mag’dalene, *‘Woman, why are you weeping? Whom do you seek?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him and I will take him away.’ Jesus said to her, ‘Mary.’ She turned round and said to him in Hebrew, ‘Rab-bo’nil.’ (which means Teacher). Mary Mag’dalene went and said to the disciples, ‘I*

have seen the Lord'; and she told them he had said things to her. (Jn 20; 15-18). It is stated in Luke that his disciples and Mary Mag'dalene did not recognise Jesus as he was dressed in the clothes of a gardener; also, they did not know about the treatment of his wounds. Only Joseph of Aremethe'a and Nicodemus knew about it.

- XII. *they heard that he was alive and had been seen by her, they would not believe it Jesus was seen by Mary Mag'dalene who told her to go and inform the disciples; but they refused to believe this, "She went out and told those who had been with him, and they mourned and wept. But when." (Mk16; 10-11)*
- XIII. *Jesus again appeared to his disciples, but they still did not recognise him. (Jn 21; 1-5)*
- XIV. *"Afterwards, he appeared to the eleven themselves as they sat at table; and he upbraided them for their unbelief and hardness of heart." (Mk 16; 14)*
- XV. *Matthew says that some of the disciples doubted to the end about Jesus being alive (Mt 28; 17)*
- XVI. *Luke says that the women clearly said that they were told by angels that Jesus is alive. "Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he (Jesus) was alive." (Lk 24; 22-23)*
- XVII. *To make his disciples believe that he is not a spirit, he asked them to touch him. "And he said to them why are you troubled and why do questionings arise in your heart? See my hands and my feet that it is myself; handle me and see; for a spirit has not flesh and bones as you see that I have." (Lk 24; 38-40)*

XVIII. To further convince his disciples, he took some fish from them and ate it. *“And while they still disbelieved and wondered, he said to them, ‘Have you anything here to eat?’ They gave him a piece of boiled fish, and he took it and ate before them.” (Lk 24; 41-42)*

Jesus did all this to prove that the ‘Sign of Jonah’, that he had promised the people, was fulfilled in every sense which was the proof of his truthfulness. It also proved that he did not die on the cross as the Jews had planned to declare him ‘accursed’. Instead, he was honourably saved from the death on the cross. He was exalted by God and in these meanings became ‘God’s beloved son’.

A LETTER FROM JERUSALEM:

In 1873, in the archaeological remains in Alexandria, Egypt, was found a letter in an old monastery that was written just after the event of crucifixion. This letter belongs to a monk of the Essene sect who wrote it in Jerusalem and sent it to one of his colleagues in Alexandria. This letter was published by an American publishing house of Kissinger Publishing with the title of ‘Eye Witness’. This letter throws important light on the movements of Jesus post-crucifixion. The letter tells us that Jesus said to his disciples, *“I cannot tell you where I am going because it is important that I keep this secret; and, also, I will travel alone.”*

The letter also tells us that *“Jesus was taken off the cross alive, and an Essene physician, Nicodemus treated his wounds and Jesus secretly migrated from Jerusalem.”*

When the disciples were on their knees and their faces were bent down, Jesus quietly and swiftly got up and left them. However, a rumour started in the town that *‘Lord Jesus was taken up into heaven.’* This rumour was

probably spread by those who were not present at that time. Occasionally, it also happens when climbing a hill, clouds intervene and the person seems to disappear.

THE SHROUD OF JESUS:

A party of German scientists, after eight year's research on the supposed shroud of Jesus, published the findings of their research and informed the world about the research in 1957. The details of these findings can be seen in a publication named "Das Linin by Kurt Barna". The shroud is kept in Turin and is generally referred to as "Turin Shroud." This the linen in which Jesus was wrapped after taking him off the cross. The cloth has marks of wounds, blood and ointment and an image of a human being. In the light of the present-day advancement in science, it clearly shows that the man was alive when taken off the cross. Scientists have proved that what is called a miracle is, in fact, a physical event. The Catholic Church has neither formally endorsed nor rejected the shroud, but in 1958 Pope Pius XII approved of the image in association with the devotion to the Holy Face of Jesus. The Bible says that Jesus died on the cross but the scientists insist that heart had not stopped beating; and the absorption of blood on the shroud proves that Jesus was alive when taken off the cross and because of his breathing, there are double marks of the chest. This piece of linen has changed into a negative image except the blood that seeped from the side

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THE DEAD SEA SCROLLS:

In 1947, a Bedouin shepherd in search of his goat found some documents in large pottery jars in a cave at Qumran on the northwest shore of the Dead Sea. The ruin, once thought to be the City of Salt mentioned in the Old

Testament (*Joshua 15:62*). These precious documents were the first of many that were found later in other caves in that area. These scrolls were of decaying leather but they found other scrolls later which were on different material including copper.

The Dead Sea community by Karl Schubert (Pub. A&C Black London 1959).

This well-known book contains some poems or psalms which give the impression they are the songs of Jesus that he recited in the praise of God after his escape from the cross.

- ❖ *“I praise thee, O Lord that your eyes are looking at my soul. You saved me from the wrath of those who praise you in false manners. To gain some fame and pride they wanted to shed the blood of a poor man because he is your obedient servant.”*
- ❖ *“O my Lord, you came to save a poor helpless servant from the hands of the powerful and cruel. You gave me succour and courage not to stop praying to you for the fear of being spied for the Romans by conspiring people.”*
- ❖ *“O my Lord, I praise thee for not leaving me alone in a strange land. You shall be my protection as I am helpless. You have brought me in a strange land.”*

IMAGES OF JESUS:

Encyclopaedia Britannica has published three images of Jesus taken from Christian sources. One image looks that of a young man; the second, that of an old man. An interesting question that comes to mind is where did the Church get the image of the old Jesus and why did they hid it in safety this long? The third image is that taken from the Shroud. This also proves that Jesus reached the old age.

Joshua Podro & Robert Graves in their well-known book *Jesus in Rome*, prove with scientific and historical evidence that Jesus did not die on the Cross. Furthermore, it is neither proven that Jesus went to heaven bodily, nor it is possible to ascend to heaven in physical state. The authors state:

- ❖ *“There seems to be a general agreement among the Church that the question, as to where Jesus went physically when he left his disciples near Mount of Olives, can only be solved by faith. But, the Church also knows that the belief that Jesus ascended to heaven in his body, is totally contrary to the Laws of Nuclear Physics. It was not possible for the body of flesh and blood of Jesus to ascend without mechanical means; or, as a result of the body dematerialising could have produced such vast amount of energy that Palestine and Jerusalem would have been destroyed. And, we know no such destruction took place in history.” (Robert Graves and Joshua Pedro, *Jesus in Rome, London (1957) page 4*)*

THE LAST PAGE OF THE GOSPEL OF MARKS:

The belief in ascension of Jesus in Christianity is founded on the last pages of the Gospel of Marks. After painstaking research by the Biblical scholars, the Revised Standard Version published after 1946 added a foot-note at the end of Mk 16:20, that says that, *“Some of the most ancient authorities bring the book to a close at the end of verse 8 that reads ‘And they went out and fled from the tomb; for trembling and astonishment had come over them; and they said nothing to anyone, for they were afraid.’”*

The result of Rev John Burgon’s research shows that after Mk 16: 8, the Greek word ‘TEAOS’ meaning ‘The End’ was written. (**J.W. Burgon, *The Revision Revised, London (1883)***).

The famous scholar of the Bible writes:

“Frederick Cornwallis Conybeare found an old Armenian manuscript that named these verses (Mk 16: 9-20) as from Presbyter Ariston; and thus far no good reason has been found for doubting his authorship. Ariston is called by Papias a disciples of the Lord and his words are every whit as good as Mork’s words. But they do not belong here. They are not part of the New Testament and they were probably added at this ninth verse in Asia Minor at the close of the first or the beginning of second century. It has been suggested that the real end of Mark was purposely cut off by a man who did not like it and who chose to replace it by the passage from Ariston.”

Secondly, the author found an ancient manuscript of the Gospel of Marks from Mt. Athos. The manuscript concludes with the words:

“After that, Jesus himself appeared from the East and sent out (by means of his disciples) from East to West, the sacred and imperishable proclamation of salvation.” (C.R. Gregory, Canon and the Text of the New Testament, Edinburgh (1970) pp. 511-512)

The recent disclosures recorded above prove that the death of Jesus on the Cross and his resurrection, is a mere fiction which has been added into the Gospels by the redactors. To establish a loft claim of Divinity for Jesus on such weak arguments is not very far sighted policy. The fact is that Jesus was taken off the Cross alive and after a long treatment he recovered and migrated towards the East. The Promised Messiah^{as}, the founder of the Ahmadiyya Muslim Community, has established, with logical and historical arguments, in his well-known book, ‘Jesus in India’, that Jesus survived the death on the Cross and later on migrated to Kashmir in India in search of his ‘lost sheep of Israel’. More research and historical evidence support his

claim. Furthermore, there is great deal more evidence available today that shows that Jesus did not go heaven in his mortal body. It is written:

❖ *(Jesus said) “Then what if you were to see the son of man ascending where he was before? It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life.”*
(Jn 6: 62-63)

In other words, Jesus is saying that as he came from heaven spiritually, he will go to heaven in the same way. This is a metaphorical dialogue in which the physical body has no place. Jesus ascended to heaven and achieved nearness to God just as his disciples, who were with him, ascended to heaven and achieved the nearness of God.

Christian scholars also argue that since the Holy Quran calls him ‘*Ruh Allah*’ i.e. Spirit of God and the words ‘*Ruho Minhoo*’ i.e. His spirit have been used as well as his being addressed as ‘*Kalimatullah*’ i.e. The word of God, therefore, it is justified to consider him to be of Divine rank.

However, it would be more appropriate to take the meanings of the words ‘*the spirit*’ and ‘*the word*’ as the Holy Quran has meant. To leave the Quranic meanings and adopt our own cannot be legitimate. The Holy Quran declares Jesus to be the prophet and messenger of Israel. He has never been declared a Divine being. Furthermore, there are many ‘*Words of God*’ as far as the Holy Quran is concerned. The Holy Quran states:

❖ *“Say, ‘If e very ocean became ink for the words of my Lord, surely, the oceans would be exhausted before the Words of my Lord were exhausted, even though We brought the like thereof as further help. (19: 110)*

The Holy Quran states clearly that if all the oceans became ink to write the ‘The Words of God’, the oceans will run out before the words are finished. Clearly, ‘the Words of God’ cannot be taken literally to mean Divine beings.

We will have to have millions or billions of Gods, whereas the Holy Quran declares only One God and none else is associates with Him. Allah the Almighty declares, in the Holy Quran, about Adam:

❖ *“Then He endowed him with perfect faculties and breathed into him of His spirit. And He has given you ears, and eyes, and hearts. But little thanks do you give !” (32: 10)*

Then He ordered the angels:

❖ *“So, when I have fashioned him in perfection and have breathed into him of My Spirit, fall ye down in submission to him.” (15: 30)*

If the Christian friends insist on calling Jesus as Divine Being because the Holy Quran declares him as ‘His Spirit’, then they must accept Adam to be the same Being because Adam is also described similarly in the Holy Quran. The Holy Quran accords Jesus no higher a status than of a messenger of God and a prophet.

❖ *“They indeed have disbelieved who say, ‘Surely, Allah – He is the Messiah, son of Mary’ (5: 18)*

The above statements from the Holy Quran clarifies the meanings of the ‘word of Allah’ and ‘spirit of Allah’ and emphasise that Jesus was one of the righteous spirit of God. Since Jews also accused him to be born out of wedlock, the Holy Quran had to defend the piety and character of Jesus as the prophet of Allah. However, Christian friends should not take this to imply Divinity of Jesus. Allah also makes it clear that Mary, the mother was a pious and righteous lady and that Jesus was born according to the prophecies that had been made in the past scriptures; and both were chaste and possessed highest morals. These Quranic verses also contradict the accusation of the Jews who accused Mary of immorality.

In the Old Testament, the words of ‘*Spirit of God*’ have been used to emphasis the righteous nature and exalted status of the prophets. We note in Genesis, the Pharaoh says about Joseph (*Hazrat Yousaf*) :

❖ *The proposal seemed good to Pharaoh and to all his servants. And Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" So Pharaoh said to Joseph, "Since God has shown you all this , there is none so discreet and wise as you are; you shall be over all my house....." (Gen 41: 37-45)*

❖ *And Moses said to the people of Israel, "See, the Lord has called by name Bez'elal son of Uri, son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, with ability, with intelligence, with knowledge, and with all craftsmanship." (Ex 35: 30-31)*

In the Acts of the Apostles, we find prophet *Jo'el* prophecising:

❖ *'And in the last days, it shall be , God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams; Yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. (Acts 2: 17-18)*

There are many more references in the Old and New Testament that support the meanings of the ‘*Spirit of God*’. Some of the references are cited below:
Num 24: 2; 27: 18; Ex 31: 3; Dan 4: 7-8; Is 61: 1; Neh 9: 30; Lk 1: 35;

With all the evidence and definition that we have about the ‘*Spirit of God*’ and ‘*Word of God*’, it is beyond any stretch of imagination to claim Divinity of Jesus. The Holy Quran clearly states:

❖ *..... and say not 'They are three.' Desist; it will be better for you. Verily, Allah is the only One God....." (4: 172)*

The words like appointee, and Spirit have been used for Jesus in the Bible which, sometimes, is used to support the Divinity of Jesus. Whereas, these definitions are only to express wisdom or discernment of Jesus:

- ❖ *‘Because he has fixed a day on which He will judge the world in righteousness by a man whom he has appointed’ (Acts 18: 31)*
- ❖ *‘Sovereign Lord who didst make the heaven and the earth, and the sea and everything in them, who by the mouth of our father David, thy servant, didst say by the Holy Spirit,’ (Acts 4: 24-25)*
- ❖ *‘Many years thou didst bear with them, and didst warn them by thy Spirit through thy Prophets’ (Neh 9: 30)*

Thus the words ‘appointee’ or ‘spirit’ indicate the nearness of God and special status of the person.

Some people refer to the ‘miracles’ of Jesus to prove his Divinity whereas such supra-natural happenings are also associated with many other righteous servants of God.

BRINGING DEAD TO LIFE:

- Eli’sha brought a child to life. (2Kings4: 32-35)
- Eli’jah brought a child to life. (1Kings 17: 21-24)
- Ezekiel brought to life thousands who were slain. (Ezek 37: 1-10)
- Miracle of Aaron and Moses to turn a rod into a serpent. (Ex 7: 8-13)
- Turning rivers and pools of water into blood. (Ex 7: 19)

All the miracles of Moses and Aaron are recorded in Exodus. Similarly the miracle of Peter and Paul to give life to a dead person and other such events only indicate that rather than being supra-natural happenings, the dead mean spiritually dead rather than physically dead. This metaphoric statement is explained in the letter of Paul to the Ephesians:

- ❖ *‘And you he made alive, when you were dead through the trespasses and sins in which you walked, following the course of this world, following the prince of the power of the air, the spirit that is now at*

work in the sons of disobedience... .. But God who is rich in mercy, out of the great love, with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved)' (Eph 2: 1-6)

There are many more references in the New Testament that show that these 'miracles' were indeed spiritual healings and giving new spiritual life.

Eli'sha curing the leprosy of Na'aman (2Kings5: 8-14), and Joseph giving eyes to his father (Gen 46: 1-4) are also of the same order.

The Gospels also show that miracles are not proof of divinity but of faith.

- ❖ *'And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.' (Mt 10: 1)*
- ❖ *'And these signs will accompany those who believe: in my name they will cast out demons, they will speak new tongue; they will pick up serpents, and if they drink any deadly thing it will not hurt them; they will lay their hand on the sick, and they will recover.' (Mk 16: 12-18)*
- ❖ *'Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father.' (Jn 14:12)*

However, sometimes, such miracles are not even signs of the truthfulness or faith of a person. As Jesus says:

- ❖ *For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. (Mt 24: 24)*

The following extract from the New Testament is an apt observation for Christians who believe in the Divinity of Jesus:

- ❖ *For although they know God, they did not honour him as God or give thanks to him, but they became futile in their thinking and in their senseless minds were darkened. Claiming to be wise, they became*

fools and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles. (Rom 1: 21-23)

ARGUMENTS IN REFUTATION OF THE DIVINITY OF JESUS

The founder of the Ahmadiyya Muslim Jamaat, Hazrat Mirza Ghulam Ahmad, the promised Messiah, has rendered memorable services in showing the truthfulness of Islam. In that context, he has also highlighted the wrong and false beliefs that are extant in the Christian religion today; and has also refuted those beliefs with arguments. According to the Holy Prophet of Islam ^{saw}, the Promised Messiah would break (the myth) of the Cross. The belief in the Divinity of Jesus Christ is the pivot around which the rest of the Christian creed, e.g. Trinity, Atonement etc., is founded. If this fundamental belief is proved wrong, then the rest of the beliefs would crumble automatically. If the Divinity of Jesus is proved false, there would be no Trinity and if Jesus is not God/son of God, then salvation and atonement through belief in Jesus is destroyed for ever.

First Argument:

To prove the divinity of Jesus as false, the Promised Messish ^{as}, uses ‘the reasoning from induction’. This reasoning is used in the Debate against Deputy Abdullah Athem and is published in his book ‘Jang-e-Muqqadas’. He says that the advent of Jesus in this world as a God or a son of God is against all reasons. The Holy Quran states:

❖ *“Messiah son of Mary is only a Messenger; surely, messenger like unto him had passed away before him.” (5: 76)*

Now, according to ‘the reasoning from induction’ we know that observation of the existence of an element provides us with knowledge of other elements

that exist. In other words, if the elements that we can observe in their natural state or can be proven by historical evidence, then we must accept the same state for other similar elements until it can be proven otherwise beyond any reasonable doubt. (Jang-e-Muqqadas, pp. 31-32; Roohani Khazain, 1st Ed.)

Taking the above reasoning, the Promised Messiah ^{as} argues:

“The Christian accept that Jesus was a Messenger and a Prophet. Now, if we look carefully, we observe that all Prophets and Messengers were human beings. The ‘reasoning from induction’, proves that Jesus, who by agreement of both parties (Muslims and Christians), was a messenger and a prophet, was also a human being; because no messenger or prophet was either God or Son of God.

- *“Furthermore, to prove the realities of life, the ‘reasoning from induction’ is the best modus operandi. For this reason, Allah the Almighty has put forward this reasoning by stating “surely, messenger like unto him had passed away before him.” In other words, Jesus was certainly a prophet and a beloved messenger of God, but he was a human being (like other prophets and messengers). If you look carefully, ever since this process of guiding mankind and the converse with God has started, ever since antiquity only human beings, and not son of God, have been chosen to be prophets and messengers to fulfil the exalted mission of guiding mankind. The holy Quran used profound words. The word ‘Khalat’ draws our attention to this profundity. It means see as far as you can in history, in ancient times, even in antiquity and look at the those people and think and try to understand if this pattern has ever broken? Can you present one example which proves that it is within the realms of possibility that such advent occurred sometime before? A wise person should pause for a moment and, with fear of God in his heart, should think that logic demands that there should be an example of this kind in some age. (Jang-e-Muqqadas, p. 9; Roohani Khazain, 1st Ed.)*

The Promised Messiah ^{as} argues further:

- *“None of the acts of God are contrary to his immemorial practices; and a practice requires consistency and immensity. If, in fact, it is God’s practice to send ‘sons’, then He must have many many sons to fulfil the condition of ‘usual habit’ or immensity. Furthermore, many of those ‘sons should have been crucified for the atonement of Jinns and humans, and other creatures in other dimensions. This is such an argument that one minute’s serious thought will make a person leave the darkness of Christianity. (Kitab-ul-Barriya, pp59-60; Roohani Khazain,. 1st Edition)*

When this argument is presented to the Christians and an example is demanded, they present the example of Jesus son of Mary. In this regard, the Promised Messiah says:

- *“If you say that he (son of God) did not come before but has come now, is a sort of argument used in debates to use the disputed issue as an argument in favour. In other words, they suggest that although it is a disputed issue but Jesus came into this world as son of God contrary to all the Divine practices.*

Whereas, Allah the almighty draws our attention in His argument that however far into antiquity you can enquire, since the prophecy started, only human beings, neither God nor son of God, have been sent.” (Jang-e-Muqqadas, p32; Roohani Khazain, 1st Edition)

The issue of the status of Jesus is the subject of debate, therefore, it cannot be presented as an argument; and since there is no other example, by the ‘reasoning of induction’ it is established that Jesus cannot be the son of God. On the other hand, he is a prophet and an a messenger of God like other prophets and messengers. This the eternal and incontrovertible practice of God.

Second Argument:

Against the claim of divinity that is associated with Jesus, the Holy Quran presents his mother as an argument. The Promised Messiah ^{as}, also states that all of us, whether Muslims or Christians, accept that Jesus was born of a mother and his mother is a strong argument against his divinity.

- Firstly, because his mother was a human being, it was essential that Jesus should also be a human being like others.
- Secondly, his mother is a proof enough that they were both contingent to each other and anybody who is dependent on someone cannot be God.
- Thirdly, Those who are subject to procreation, are bound to die; and a being that is subject to death i.e. mortal, cannot be God.

The Promised Messiah ^{as} states:

- *“The mother of Jesus was a pious and a righteous lady. It is a simple law of nature and the usual practice of Allah the Almighty that the offspring of every species is like itself. For instance, all the animals, like men, horses. donkeys and birds of all kind, are born according to their own genetic peculiarity. It doesn’t happen that a bird gives birth to a man or man breeds birds.” (Jand-e-Muqqadas, p. 10; Roohano Khazain, 1st Edition)*
- *“Second argument for humanity of Jesus is that he was born of a mother; and God has no mother. He is the Cause of all causes.” (Appendix, Braheen-e-Ahmadiyya, vol. 5, p. 392; Roohani Khazain, 1st Edition)*

This proves that the mother of Jesus, on whom there is no disagreement, is a great proof of the human nature of Jesus son of Mary.

Third Argument:

The Promised Messiah as provides another proof from the Holy Quran against the divinity of Jesus. With reference to Jesus and his mother, the Holy Quran states, *They both used to partake of food.*’ This statement, in itself, is an argument against the claim of divinity of Jesus.

- “Firstly, one who has to eat to survive, has become dependent and God Almighty is above dependencies of any kind.
- “Secondly, only that person eats whose body is subject to dissipation and God is above any likelihood of deterioration or dissipation.
- “Thirdly, Allah the Almighty said, *‘They both used to eat food.’* In other words, they do not eat now because they are not alive any more. They have no need to eat in their next life. Therefore, death, itself is a proof to refute the divinity of Jesus.”

Against this argument, Abdullah Athim had remarked,

‘We do not accept any mortal being who is dependent on eating and drinking as God but a manifestation of God, We do not believe in the physical form as God but we accept Allah as the spirit not the body’
(Asbaat-e-Taslees fi Tauheed by Abdullah Athim, Punjab Religious Society, Lahore)

This answer is a nothing but deception, The question is what spirit was in Jesus? If it was a human spirit, then he cannot be called complete God and complete human; because the body and spirit were both human. If he had Divine spirit, then he was complete God and not human being, because the name is related to the spirit and not to the apparent form of the physical body. Furthermore, if he possessed Divine Spirit, it must have been affected by food that he ate. Because it is accepted that food and drinks have effect

on the spirit; and both parties agree that it is incorrect that his Divine Spirit was affected by food and drinks. The Promised Messiah^{as} explains,

- *“That they both used to eat food.” Means that Jesus and his righteous mother used to eat food. Now, you fully understand why human being eats food? The fact of the matter is that human body is subject to a process of continuous dissipation and dissolution. The past and present research has proved that within few years the human dissipated and becomes non-existent. This being the case, how far is it from divinity that the divine body suffers from dissipation and annihilation and after three or four years another body takes the place of the old one. Dependency on food is totally contrary to the attributes associated with God. We know that was no exception and he was not free from this shortcomings and dependencies that are essential for human survival. Therefore, Jesus cannot be God because he was dependent on eating and drinking.” (Jang-e-Muqqadas, p. 10; Roohani Khazain, 1st Edition, Rabwah)*

Fourth Argument:

The life of Jesus has been described in some details in the Gospels in the first three chapters. After reading those details, any fair-minded person will arrive at the conclusion that Jesus lived a normal life like any other human being. His life and his actions did not have any special characteristics, nor did he, as a person, person have any extra ordinary traits that could make any other person believe in his divinity.

Therefore, it would be height of injustice, if a pious person who possesses no extra ordinary qualities is accepted as God, while his companions, equally

pious, are denied Divinity. The Promised Messiah ^{as} describes this argument in these words:

- *“Logical conclusions are based on incontrovertible proofs because they are derived by the laws of fundamentals. Therefore, if a philosopher accepts that Jesus was God, and since the argument is proven by incontrovertibility, he will have to accept that there must have been millions of Gods in the past, and there are possibilities of having many more Gods in the future. And this is totally false.”*
(**Kitab-ul-Bariyya, p.53; Roohani Khazain, 1st Edition**)
- *On the one hand, Christian Clergy teaches Philosophy and Logic to the students in colleges and universities, and on the other, they believe in Jesus being ‘son of God’ and ‘God’. English Logic is founded on ‘reasoned induction’ or ‘reasoned extrapolation’. What sort of reasoned extrapolation permits Jesus to be accepted as son of God? If it is accepted that the characteristics of Jesus entitle him to be God or son of God, then the same characteristics in other human beings will entitle them to be accepted as Gods or Sons of God. This plurality is impossible to comprehend. The more I think about this, the more my surprise why people do not understand such simple logic.”*
(**Malfoozat vol. 1, p. 271; Roohani Khazain, 1st Edition**)

Thus we see that according to simple rules of logic and reason, the belief in the divinity of Jesus is not true.

Fifth Argument:

Another argument in refutation of the divinity of Jesus is that the belief in his divinity is against the laws of scientific hypothesis. This argument has been forcefully presented by the Promised Messiah ^{as}, and has explained that

if the hypothesis Jesus, born of Mary, can be accepted as God, then it can be hypothesised that all the children born of Mary, must possess divine characteristics; because children born from one womb, must have same genetic properties. It is against the laws of hypothesis that one child of Mary be a God, while the other children are denied that honour and remain mere humans. The Promised Messiah ^{as} argues:

- *“Is it possible that Mary gave birth to five children, and while one becomes G, the other get no share of divinity. Hypothetically, it will have to be accepted that if human being can give birth to God, and it not necessary that human can give birth to human and animal to animal, then it will have to be accepted that where a woman gives birth to God, she cannot give birth to any other species, and all her children must be born God; so that the chaste womb should remain pure from giving birth to humans and should be the source of birth of Gods. From this logic, it was essential that the brothers and sisters of Jesus should have received some share of divinity and their mother would have been known as the mother of Gods because all the five children would have received the physical and spiritual powers from her.” (Braheen-e-Ahmadiyya, p.442 (footnote 11); Roohani Khazain, 1st Edition)*

Sixth Argument:

Belief in the divinity of Jesus as also against the accepted Christian Creed. While the Christians believe that Jesus was God and had all the divine attributes, they also believe that God the Father and the Holy Spirit were also Gods; and all three combined make one God without any superiority or

increase in the divinity of either. The question arises that if in three Beings, each Being has all the attributes of God, then the combined product of these three should be a supreme product, but such logic is against the belief of Christians. If, for argument's sake, we accept that the combination of these three Beings make one complete God, that belief goes against the divinity of each one of them because God is free of defect or deficiency of any kind. Now if we accept the combination of Father, Son and the Holy Spirit make one complete God, then we must concede that Jesus (the son) was not a perfect God. The Promised Messiah^{as} explains this argument in these words:

- *“Christian people believe that the Father was a perfect/complete God as well as His Son and the Holy Spirit. If each of them is a complete God, then the combined product of these three should be ‘more than perfect’ God. For instance if you take three items each weighing three kilograms each. Their combined weight will be nine kilograms. This is a strong argument which totally destroys the divinity of Jesus.”*

(Jang-e-Muqaddas, p. 114; Roohani Khazain, 1st Edition)

Seventh Argument

Birth of Jesus with a father is also used as an argument for his divinity; whereas, history tells us that fatherless births have taken place in the past. In the section dealing with the fatherless birth of Jesus in the earlier part of this book, reference has been made to Encyclopedia Britannica concerning the fatherless conception and birth of Gangez Khan and others. However, the Holy Quran has compared the birth of Jesus with that of Adam. The Promised Messiah^{as} states:

- *“Remember, Allah the Almighty has compared the birth of Jesus without father with that on Adam. God did not use the example of any*

ordinary person but of a well-known and accepted historical character because Christians believed that the birth of Jesus without father was a unique phenomenon and an argument for his divinity. Therefore, to destroy that argument, God gave an example that is complete and acceptable to Christians as Adam is also called ‘Son of God’ in the New Testament.” (Tohfa Golarvia, p. 122; Roohani Knazain, 1st Edition)

Adam has been accepted to have been brought into world without father or mother. Writing the genealogy of Jesus, Luke writes at the end:

- “.... The son of Seth, the son of Adam, the son of God.” (Lk 3; 38)

The Promised Messiah^{as} writes:

- “Example of Jesus is that of Adam. God fashioned him from clay, then said ‘Be!’ and it was. Similarly Jesus son of Mary was born from the blood and the sperm of Mary and God said ‘Be!’ and he was. It was a simple affair and nothing special for God. Many an insect is born without male or female union and no one calls them Gods or worship them or prostrate in front of them. It is ignorance to make so much noise about Jesus.” (Braheen-e-Ahmadiyya, pp. 50-51; Roohani Khazain, 1st Edition)

Eighth Argument:

Another very strong argument in refutation of the divinity of Jesus is that many Christians have differing opinion about this issue. In the early period of Christianity, there were many sects in existence, and many still exist, who believe in Jesus to righteous human being and a prophet of God. This difference of opinion shows that the divinity of Jesus is not a

settled and universally accepted creed; and we know that when there is doubt, the argument is discredited. The Promised Messiah^{as} comments:

- *“It is like a house divided. One the one hand, a section of Christians consider Jesus to be God, and the other section is denying that belief.” (Jang-e-Muqqadas, p.100; Roohani Khazain, 1st Edition)*

The divergence of opinion that the Promised Messiah^{as} has mentioned is amply supported by the following quotation from ‘*What Catholic Church is and What She Teaches.*’ by E.R. Hull:

- *“Most Protestants believe that divinity of Christ is clearly taught in the Bible, yet the Socinians have argued with apparent sincerity that New Testament presents Christ merely as an inspired man.”*

Ninth Argument:

Another argument against the divinity of Jesus, is that the coming of God in this world is meaningless and without any purpose. Such an event is also against the divine wisdom. For the reformation and evolution of human faculties, the divine example should be such that can be followed by human beings for spiritual evolution. It is impossible to become a ‘son of God’. Therefore, it is not of much use if God descends to earth in the disguise of man to set an example for human beings. The Promised Messiah^{as} presents this argument in this manner:

- *“Human being can only progress, spiritually or physically, within human limits and can never become God. If man cannot progress to divinity, then what is the purpose of such an example from which he cannot benefit? Human beings need such examples as God has traditionally sent to mankind in the form of messengers and prophets. The divine example is above and beyond the human faculties to*

follow. What is the purpose of God to send a Divine example to human beings? We would be surprised if it is to make human beings God?” (Malfoozaat, vol. 10, p. 217; Roohani Khazain, 1st Edition)

- *“It is not for man to become God, then why such examples are given? Whenever an example is set, the purpose of one who sets such example is to try to convert the person completely in that manner; and it should be within the faculty of that person to be able to progress and evolve in the like manner. God Almighty. Who is the creator human psyche and Who knows everything about human beings, has not endowed the human faculties to achieve the status of God. Then why should God have made such a mistake to force human being to endeavor for something that is not in his capacity. It would be sheer cruelty. The status of Messengers and prophets is possible for human beings to achieve because that is within their power. Hence, if Jesus was God, his advent was pointless.” (Malfoozaat, vol.10, pp 222-223; Roohani Khazain, 1st Edition)*

Tenth Argument:

If according to the belief in Divinity, the three members of Trinity are co-eternal and co-equal, then according to Rev. Abdullah Athim, in the dimensions of space and time, there should be no difference in their attributes of being eternal and singularly unique. If this happens to be true, then all three members of Trinity, then what is the need to call one father and the other son? The relation between father and son needs time and difference of age. If there is no such priority or deference, then why such pointless arrangement in the divine Word. What is the reason for the peculiarity that one is called a son and the other a father? Can these

definitions or sobriquets be interchanged; for instance, one who has so far been called son can be addressed as father, and who is called father can be addressed as son? If not, then there must be some special characteristic that does not permit this interchange of these names. In other words, each member of the Trinity possess, more or less, a special characteristic which makes him different and individual. This sort of variation cannot occur in God. Therefore, to accept Jesus as God is illogical.

Eleventh Argument:

There is another thing that deserve consideration. The relationship between two things is of three types:

- *Creator and Created: The Creator creates something with his full faculties and knowledge.*
- *One thing may break into many fragments and it can be said that those fragments belong to such and such thing.*
- *Two things can combine to produce a third thing. Apparently, this reaction happens in nature. Male and a female combine to produce an embryo that becomes a child.*

After this short introduction, let us see what the Holy Quran says about calling Jesus as son of god, and whom he blames. The Holy Quran states:

- ❖ *“The Originator of the heavens and the earth. How can have a son when he has no consort, and when He has created everything and has knowledge of everything?” (6: 102)*

Allah is saying, ‘O you ignorant beings you call him son of God. If you called him God’s creature, there would be no argument and we say he is a particle or fragment of God, you do not accept it. Now the third alternative is

the God has a wife and when they two combine, a third being i.e. Jesus would have been born. But you do not believe in that either. God has no wife. If the three options mentioned above are not acceptable in context of birth of Jesus, how can he be accepted as ‘son of God’?

Twelfth Argument:

According to Jesus’s own faith, the Old Testament is a sacred scripture and cannot be false. Jesus said, *‘Think not that I have come to abolish the Law or the Prophets.’* In other words, he respected the Torah and all its contents. We know that Torah repeatedly emphasizes the Unity of God. There is not even a faintest mention of Trinity. The concept of Trinity is completely against the teachings contained in the Torah. Thus the truthfulness of Torah and absolute belief of Jesus in Torah, is sufficient to refute the belief of Trinity.

Thirteenth Argument:

From the point of view of Christians, Father, son and the Holy Spirit are a co-equal, co-eternal Trinity. The Promised Messiah^{as} comments that the verses:

❖ *“When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak and will declare the things that are to come.” (Jn 16: 13)*

The promised Messiah as commenting on the above verse says that this verse proves that the status of the Holy Spirit is lower than that of the ‘Father. The Christians accept that the Spirit of Truth means the Holy Spirit, but do not think that if according to them, the Holy Spirit is God then from whom will he take any instructions?

Fourteenth Argument:

The Christians consider the divinity of Jesus and the issue of Trinity above any logic, and insist that the proof of the veracity of this issue is its mention in the Word of God. The fact is that the Trinity or divinity of Jesus is not mentioned anywhere in the Gospels. However, even if we accept this point even then Trinity or divinity of Jesus is not proven because it doubtful whether the contents of the New Testament are revealed Words of God.

These books were written by human beings, some of whose name even are not certain. Letters and Acts do not claim to be divine revelations.

Furthermore, if the New Testament was a revealed book and contained the issue of Trinity or divinity Jesus, however against logic or beyond logic they might have been, they should have been preserved so that people would have proof of the Divine Word whether they understood it or not. Not having been preserved in original form of this so-called Word of God, makes one lose all confidence in its contents. The following are only two of many comments that have been made by the Christian scholars which show the status of the Bible as a 'revealed' book:

- *D.N.T represents a large body of Christian literature written before the 4th century, when after a long controversy, the present canon was adopted.” (Miller J. Lane, Bible Dictionary, p. 439; London, 1973)*
- *How ever highly and desiredly Christians have valued and continue to value the New Testament, the fact is that instead of producing Christianity, the New Testament was itself a product of a developing Christian movement. The collection of writings that became New Testament and the individual books that found a place in that collection, came into existence as phases of the growth of the Church.*

*Yet, from the outset Christians had a Bible. The Old Testament was the scripture of the primitive Church, and its proper interpretation rather than the supplementation by the addition of new books was the preference of Christian readers for more than a century. In no instance, were the books, that now make up the New Testament, written for inclusion in the Bible.” (Albert Barnett, **The New Testament and its Making and Meaning**)*

These references show us the real status of the New Testament. There is great deal of research that proves that the New Testament evolved according to the need of the Church as the Christianity spread in Gentile lands. The Gospels that were not included were as important to their believers as the synoptic gospels.

The conclusion that we can draw from this chapter is that Jesus never claimed himself to be Divine. He preached the Unity of God during his ministry and the early disciples of Jesus were Jewish people who, also, believed in the Unity of God. Later on, when Gentiles were accepted in Christianity, the divinity of Jesus and his ascension to heaven were invented to satisfy their desire to accept Christianity as a ‘mystery’ religion. Although the quantity of Christian followers increased manifold, unfortunately the original quality and Jewish identity were slowly eroded and Christianity became a distorted version of a revealed book.

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CHAPTER - IX

Atonement

It has been a constant effort of Human beings to achieve the nearness God; which shows that to achieve the nearness of God is a part of human nature. We also know that, because of his indolence, human being looks for easier ways to achieve this goal; and sometimes, to appease his own conscience, he looks for self-invented arguments. Moses taught his followers to sacrifice a goat: *“Also one male goat for a sin offering, to make atonement for you.”* (**Num 28: 22**); but he also said to perform pious acts that may be pleasing to God: *“And you shall do what is right and good in the sight of the Lord, that it may go well with you.”* (**Deut 6: 18**).

The Jewish people were deeply impressed by this commandment of sacrifice for atonement that when their First Temple in Jerusalem was destroyed by the Babylonian invaders, and they used to offer sacrifices in the Temple, they felt that they had no way of atonement left for them and many people became recluse and hermits. A great Jewish scholar bewailed, “Alas! How will we achieve atonement for our sins now?” (**Encyclopedia Judaica, 1972, Jerusalem**)

The fact is that the sacrifice of animals was only meant to draw attention towards self-sacrifice which the Jews forgot over a period of time. That is why, the prophets who came afterwards, specially drew their attention to this point.

- *“Wash yourselves, make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil,
Learn to do good; seek justice, correct oppression, defend the fatherless, plead for the widows.*

Come now, let us reason together, says the Lord; though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.

If you are willing and obedient, you shall eat the good of the land.”

(Is 1: 16-19)

This and other injunctions like these from the ‘prophets’, reduce the importance of sacrifice of the goat and cow; but they invented another kind of atonement that ‘the sufferings of our ancestors atone for our sins.’ Such suppositions, proved great help in the formulation of Christian atonement. Although the prophets of Israel believed in the Quranic injunction:

➤ *“And no bearer of burden shall bear the burden of another.” (17: 16)*

The Christian adopted the belief that Jesus died on the Cross for the atonement of the sins of Christians. The sacrifice that Moses demanded was, in fact, the news of the advent of Jesus; and it meant that a ‘Lamb of God’ or a Messiah will be sacrificed in this world and will carry away the sins of this world. The Christians maintain that a ‘Lamb’ does not have the power to take away other’s sins but a ‘Son of God’ has that power. They argued that since their ancestors were sinful, they could not carry the sins of others. However, since Jesus was sinless, he was capable of carrying other’s sins, therefore, he was crucified for the sins of others. Furthermore, they present argument in favour of atonement through Jesus that human being was sinful because he inherited sin as a result of sin of Adam; and since Jesus was born without father, he was without sin and thus he could atone for the sins of human beings.

That there is no mention in the New Testament about Jesus sacrificing himself on the cross for the sake of the sins of all humanity, is not strange at all, because his teachings are completely contrary to this concept. However,

there are certain comments of the disciples from which it has been assumed by later commentators that because Jesus died, according to the Torah, on the cross (God forbid) an accursed death, his death was an expiation for the sins of all humanity so that he may become a medium of atonement for others.

Jesus does not accept the idea of sacrifice of one as an atonement for someone else. On the contrary, Jesus says:

- *“And he who does not take his cross and follow me is not worthy of me.” (Mt 10: 38)*

In other words, everyone must carry his own cross; in other words, everyone is responsible for his own actions and he it is necessary that he suffers for his own sins to achieve his own atonement and crucifixion of Jesus cannot, in any way, become a source of atonement for others. It is mentioned in Exodus:

- *“But the Lord said to Moses, “Whoever has sinned against me, him will I blot out of my book.” (Ex 32: 33)*

The foundation of Christian concept of atonement is, also, based on the assumption that since human being inherited the sin of Adam, he cannot overcome it. In other words, sin is in the nature of man. In practice this is not proven. Bible mentions many individuals who were without sins. It is not true that everyone is born with sin, nor is it true that without belief in atonement no one can become pure. Bible tells us:

- *“These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God.” (Gen 6: 9)*
- *“Then Noah built an alter to the Lord, and took of every clean animal and of every clean bird, and offered the burnt offerings on the alter.*

and when the Lord smelled the pleasing odour, the Lord said in his heart, 'I will never curse the ground because of man.' (Gen 8: 20-21)

After Noah, came Abraham the Patriarch, The Lord promised him:

- *“And I will make of you a great nation, and I will bless you and make your name great.I will bless those who bless you, and him who curses you, I will curse; and by you all the families of the earth shall bless themselves.” (Gen 12: 2-3)*

During the time of Abraham, Melchiz'edek, king of Salem, has also been mentioned as 'priest of the Most High'. (**Heb 7: 1**)

It is also said about Melchiz'edek:

- *“He is without father or mother or genealogy, and has neither beginning of days, nor end of life, but resembling the Son of God, he continues a priest forever.” (Heb 7: 3)*

In other words Melchiz'edek who was king of righteousness and peace, was also without father or mother and he resembled 'son of God'. Such an individual should, certainly, be free from any sin or punishment. Can any Christian claim that Melchiz'edek achieved his atonement because he was born without mother and thus did not inherit any sin? If so, the question arises that since the world had had Reformers without mothers and fathers, what was the need of Jesus son of Mary? Similarly, Isaac, Jacob, Moses and David have also been mentioned in the Bible as righteous and pious. If so many of the personages have achieved salvation without having to believe in the atonement through Jesus, why cannot others get atonement likewise? Just as others have received salvation in the past, similarly other will also achieve salvation in the future; and there should be no need for the crucifixion and his sacrifice for atonement.

Another argument that can be advanced is that Jesus was born of a mother and the sin of Adam was also due to Eve who was a woman, shows that a person born of mother only cannot escape the liability of inheriting sin; and, so, may be more prone to sin than others.

Furthermore, Jesus, son of Mary, because he was born without father, may lose the legacy of the benedictions and invocations that have been granted to the progeny of Abraham, the Patriarch. Jesus has declared about himself, *'If you want to enter life, keep commandments.'* We also notice from the Bible that Jesus wanted to save himself from the death on the cross. If he was sent to become a source of atonement for others, then Judas Iscariot should have been rewarded for his act as an informer. On the other hand, Jesus was fervently praying:

- *“And going a little further, he fell on his face and prayed, ‘My Father, if it be possible, let this cup pass from me’ (Mt 26: 39)*

If he had come to take away the sins of others, he should not have been supplicating to avoid the death, and neither should he have asked his disciples to pray. How can crucifixion of a reluctant person be justified as a source of atonement for others. According to the Bible, Jesus said.

- *“Eli, Eli, La'ma sabach-tha'ni?” (My God, my God, why hast thou forsaken me?)” (Mt 27: 46)*

If it was God's will, then he should have consented willingly, and since it was not so. He started to complain. This, again, shows that all this concoction about atonement is wrong and self-invented belief. Jesus did not come for this purpose. Also, Jesus did not die on the cross. Jesus has compared the event of crucifixion with that of prophet Jonah's episode and he declared:

- *“An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three nights and three days in the belly of the whale, so will the Son of man be three nights and three days in the belly of the earth”*
(Mt 12: 39-40)

Because of his compassionate and God-fearing nature, Jesus's prayers were heard and accepted and he remained alive on the cross and was taken off the cross alive. God Almighty had also started to put His plan in practice. Pilate's wife had a dream which disturbed her mightily, and she sent a message to her husband::

- *“Have nothing to do with that righteous man, for I have suffered much over him today in a dream.”* (Mt 27: 19)

Pilate planned it in such a way that Jesus was put on the cross on the sixth hour and was taken off the cross on the ninth hour. The circumstances turned out in such a way by divine design that the darkness prevailed while the earth shook and people ran away which made removal of his body easier. His bones were also not broken as they were of other two victims who were crucified with him.

- *“But one of the soldiers pierced his side with a spear, and at once there came out water.”* (Lk 19: 34)

Joseph Arimathea, who was a well-known advisor and who awaited for the Kingdom of God, asked Pilate for the body of Jesus (Mk 15: 43-44). Pilate was surprised at first, but granted his wish. Joseph Arimathea took the body into a grave-like place that was hewn out of a rock in the garden nearby. There, with the help of Nicodemus, who was a healer and a disciple of Jesus, prepared an ointment known as Ointment of Disciples or 'Marham Isa', and used it on the wounds of Jesus and wrapped him in a cloth for healing. On regaining his strength, he was removed from the

sepulture. When Mary Mag'dalene went to that place on Sunday, she did not find him; but when she turned she saw Jesus standing there but she did not recognize that he was Jesus. Jesus asked her why she was crying and who was she looking for? She thought that he was a Gardner and asked him if he had removed Jesus from the place,

- *Jesus said to her, 'Mary.' She turned and said to her in Hebrew, "Rab-bo'ni!" (which means Teacher). (Jn 20: 16)*
- *"Mary Mag'dalene went and said to the disciples, 'I have seen the Lord; and that he had said these things to her.'" (Jn 20: 18)*

Then he met his disciples; but he was still dressed as a Gardner and was not recognized and nobody knew about his treatment either. He assured his followers that he was alive and the miracle similar to Jonah had taken place. Jesus said to them:

- *"Why are you troubled, and why do questionings arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have. And while they still disbelieved for joy and wondered, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them." (Lk 24: 38-43)*

All this happened that everyone should be a witness that the Jewish plan to condemn him to an accursed death on the cross had failed. On the other hand, he had been saved by divine design and that he was a true prophet of God. These fact, indubitably prove that the creed of atonement based on the death by crucifixion, as baseless and without any foundation.

The truth is that God Almighty saved Jesus from the death on the cross. The fact is that God does not impose punishment on anyone for the sins of others; and neither is God so helpless that he cannot forgive the sins of anyone without expiation.

CHAPTER – X

Postscript

The Claim of Jesus the Messiah, son of Mary

Before the advent of Jesus, the Jews were expecting three individuals, the Messiah (the Christ), the Prophet and Eli'jah. John the Baptist had come in the likeness of Eli'jah and Jesus had already declared himself to be the awaited Messiah. As it is stated:

➤ *The woman said to him, "I know that the Messiah is coming (he who is called the Christ); when he comes, he will show us all things."*

Jesus said to her, "I who speak to you, is he." (Jn 4: 25-26)

Jesus never claimed himself to be anything else except the Messiah and a Messenger of God . He also made a prophecy for the advent of a Helper or a Counsellor to come after him:

➤ *Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counsellor will not come; but if I go away, I will send him to you. (Jn 16: 7)*

Similarly, the real purpose of his coming was to make people followed the Law of Torah; and he himself followed the Law meticulously. During his spiritual exercises and spiritual trials, he continued to get guidance from the Torah. He has emphatically declared:

➤ *Think not that I have come to abolish the Law and the prophets; I have come not to abolish them but to fulfill them. For truly I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. (Mt 5: 17-18)*

Jesus the Messiah was, in fact, an Israelite prophet obeying the Mosaic dispensation. His persona was altered irretrievably by those who followed

him and who called themselves the ‘apostles’. The alteration was to fulfill their own ambitions. Robert Miller accepts this in these words:

- *“The second grand claim to which he is associated is the claim to divinity. This claim opened the door to the plurality of God ; and ultimately led to materialistic mentality. Another reason was to give wrong meanings to an idiom in the Bible. In the Old and the New Testament , the word ‘Son of God’ has been used to express a close association as has been explained by Jesus in Jn 10: 31-34.....”*

(The uses of the Past; New American Library Press)

He has been addressed as son of God only metaphorically because of his nearness to God. He had no divine attributes to claim divinity or to be a part of trinity. He was a righteous prophet of God who was given the task to explain the wisdom of the Mosaic Law as enshrined in the Torah. His mission was not universal, but limited to the ‘Children of Israel.’ He has been called ‘A Prophet unto Bani Israel’ in the Holy Quran and the same has been declared about him in the Bible:

- *He answered, “I was sent only to the lost sheep of the House of Israel.” (Mt 15: 24)*
- *not an iota, not a dot, will pass from the Law until all is accomplished. (Mt 5: 17-18)*

In other words, nothing will change until the grand prophecy about the advent of ‘Last of the Prophet’ is fulfilled; only then the Law of Torah will be replaced. In this way, Jesus declared his era to last until the advent of the Holy Prophet ^{saw}. Thus, he was a forerunner and fore-warner for the advent of the Holy Prophet. It was necessary that he advised his followers to accept the Holy Prophet and this angered the Jews that he was passing the prophecy

from the House of Isaac to the House of Ishmael. He made many prophecies and said,

- *I have yet many things to say to you, but you cannot hear them now. When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own authority” (Jn 16: 12-13)*

Jesus also established the sanctity and the grandeur of the Ka’aba and predicted:

- *Jesus said to her, “Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the father.” (Jn 4: 21)*

This indicates that the worship of one any God will not take place in Jerusalem but somewhere else; and that place can only be Ka’aba, the place built by the Patriarch, Abraham and his son Ishmael. There are indications that the early Christian made pilgrimage to Ka’aba.

It is mentioned in the Sirat Rasul Allah by Mohammad Ibn Ishaq that while Quraysh were rebuilding the Ka’aba after it was damaged by floods (When the Holy Prophet was only 35 years old), they discovered in the corner a writing in Syriac. They could not understand it until a Jew read it for them. It was as follows,

- *‘I am Allah, the Lord of Bakka, I created it on the day I created heaven and the earth and formed the sun and the moon, and I surrounded it with seven pious angels. It will stand while its two mountains stand, a blessing to its people with milk and water.’*

Ibn Ishaq further states that he was told that they found in the *maqam* a writing, *‘Mecca is God’s holy house, its sustenance comes to it from three directions; let its people not be the first to profane it.’*

Ibn Ishaq continues that he was told by Layth b. Abu Sulaym that they found a stone in Ka'aba forty years before the prophet's mission, containing the inscription:

- *“He that soweth good shall reap joy; he that soweth evil shall reap sorrow; can you do evil and be rewarded with good? Nay, as grapes cannot be gathered from thorns.” (Sirat Rasul Allah by Mohammad Ibn Ishaq. Translated into English by A. Guillaume as ‘The Life of Mohammad, OUP (London, 1955); pp. 85-86)*

A strange place to find a quotation from the Gospel: cf Mt 7:16. One can only deduce that that was written by some early pilgrim and it is possible that pilgrim might be Jesus himself. (Only Allah knows best)

It was also one of the mission of Jesus to inform people about the alterations and distortion that had occurred in the Bible. In the Sermons of Clementine, it is written, *“We and our Prophet, were given such enlightenment that we could recognize the altered passages in the Torah.”*

We have dealt with the claim of Divinity that is associated with Jesus in seventh Chapter of this book. Jesus never made any claim to divinity himself. Furthermore, it has been established that the early Christians were all Jewish people, who were awaiting for the Messiah and were worshippers of one God. There are many books available that have dealt with this subject and how the creed of Christianity was established afterwards to make it attractive to the Gentiles. While it is claimed that the early verses of Johan's Gospel provide us with divine genealogy of Jesus; but when we compare different translations of these verses, and keeping in mind the rules of grammar, we find that the birth of Jesus was a result of one of the creative

attributes of the Almighty whereby He could utter ‘BE’ and the thing will come into existence. Jesus was also born from the same creative attribute of God, and there was no special virtue on the part of Jesus to be born without a father. After all, each particle of the whole Universe had been created by God Almighty with his power of ‘BE’.

This book would be incomplete if one of the extract from the writing of the Promised Messiah ^{as}, the Imam of this age, Hazrat Mirza Ghulam Ahmad, was not included on this subject. The Promised Messiah ^{as} says:

- *“The Holy Quran has made it evident to everyone that the accusations made against Jesus son of Mary are all false. There is no trace of Trinity in the claim of Jesus in the New Testament. An everyday idiom of ‘son of God’ that has been used thousands of times in the previous scriptures, should not have caused any extraordinary reaction when it was used in the New Testament. On the contrary, Jesus was made Divine on the basis of this idiom. Jesus, himself, never laid any claim to divinity, neither did he show any desire to self-immolation (for the sins of others). Had he (Jesus) done so, as God Almighty has said, his name would have been removed from among the righteous. It is also difficult to believe that such shameful fabrications were the results of inconsiderate thoughts of the disciple. Even if it is true, as has been mentioned in the New Testament, that the disciples were simpletons and prone to make mistakes, it is difficult to accept that having been trained by a prophet of God, they could carry such absurd thoughts with them. But, when we look at the margins of the New Testament, the reality becomes manifest that it*

was the stratagem of Paul, who like the political schemer used very insidious deception.

In short, the 'son of Mary' about whom we have been informed in the Holy Quran, was a human being who was subject to submission to the eternal guidance that has been established for the progeny of Adam from the very beginning. Therefore, for the Prophethood of Jesus, the arguments of the Holy Quran are sufficient, however much doubts or questions might remain about him from the New Testament.

**Peace on those who obey this guidance
An obedient servant**

Mirza Ghulam Ahmad

(Ref: Noor-ul-Quran no. 1; pp. 42-43: Roohani Khazain, Edition 1)

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